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Pro-Slavery.

From the South Carolinian.

GOVERNOR HAMMOND'S LETTER ON SOUTHERN SLAVERY.

(Continued.)

It is a great mistake to suppose, as is generally done abroad, that in case of war, Slavery would be a source of weakness. It did not weaken Rome, nor Athens, nor Sparta, though their slaves were comparatively far more numerous than ours, of the same color for the most part with themselves, and large numbers of them familiar with the use of arms. I have no apprehension that our slaves would seize such an opportunity to revolt. The present generation of them, born among us, would never think of such a thing at any time, unless instigated to it by others. Against such instigations we are always on the guard. In time of war we should be more watchful and better prepared to put down insurrections than at any other periods. Should any foreign nation be so lost to every sentiment of civilized humanity, as to attempt to erect among us the standard of revolt, or to invade us with black troops, for the base and barbarous purpose of stirring up servile war, their efforts would be signally rebuked. Our slaves could not be easily seduced, nor would anything delight them more than to assist in stripping Coffee of his regimentals to put him in the cotton-field, which would be the fate of most black invaders, without any very prolix form of "apprenticeship." If, as I am satisfied would be the case, our slaves remained peacefully on our plantations, and cultivated them in time of war, under the superintendance of a limited number of our citizens, it is obvious that we could put forth more strength to such an emergency, at less sacrifice, than any other people of the same numbers. And thus we should, in every point of view, "out of this nettle danger, pluck the flower safety."

How far Slavery may be an advantage or disadvantage to those not owning slaves, yet united with us in political association, is a question for their sole consideration. It is true that our representation in Congress is increased by it. But so are our taxes; and the non-slaveholding States being the majority, divide among themselves far the greater portion of the amount levied by the Federal Government. And I doubt not that when it comes to a close calculation they will not be slow in finding out that the balance of profit arising from the connection, is vastly in their favor.

In a social point of view, the Abolitionists pronounce Slavery to be a monstrous evil. If it was so, it would be our own peculiar concern, and superfluous benevolence in them to lament over it. Seeing their bitter hostility to us, however, they might leave us to cope with our own calamities. But they make war upon us out of excess of charity, and attempt to purify us by covering us with calumny. You have read and assisted to circulate a great deal about affrays, duels, and murders occurring here, and all attributed to the terrible demoralization of Slavery. Not a single event of this sort takes place among us, but it is caught up by the Abolitionists and paraded over the world with endless comments, variations, and exaggerations. You should not take what reaches you as a mere sample, and infer there is a vast deal more that you never hear. You hear all, and more than all, the truth.

It is true that the point of honor is recognized throughout the slave region, and that disputes of certain classes are frequently referred for adjustment to the "trial by combat." It would not be appropriate for me to enter, in this letter, into a defence of the practice of duelling, nor to maintain at length that it does not tarnish the character of a people to acknowledge a standard of honor. Whatever evils may arise from them, however, they cannot be attributed to Slavery, since the same notion and custom prevails both in France and England. Few of your Prime Ministers, of the last half-century even, have escaped the contagion, I believe. The affrays, of which so much is said, and in which rifles, bowie-knives, and pistols are so prominent, occur mostly in the frontier States of the Southwest. They are naturally incidental to the condition of society as it exists in many sections of these recently settled countries, and will as naturally cease in due time. Adventurers from the older States and from Europe, as desperate in character as they are in fortune, congregate in these wild regions, jostling one another and often forcing the peaceable and honest into rencontres in self-defence. Slavery has nothing to do with these things. Stability and peace are the first desires of every slaveholder, and the true tendency of the system. It could not possibly exist amid the eternal anarchy and civil broils of the ancient Spanish dominions in America. And for this very reason, domestic Slavery has ceased there. So far from encouraging strife, such scenes of riot and bloodshed as have within the last few years disgraced our Northern cities, and as you have lately witnessed in Birmingham, and Bristol, and Wales, not only never have occurred, but I will venture to say never will occur in our slaveholding States. The only thing that can create a mob (as you might call it) here, is the appearance of an Abolitionist, whom the people assemble to chastise. And this is no more of a mob, than a rally of shepherds to chase a wolf out of their pastures would be one.

But we are swindlers and repudiators! Pennsylvania is not a slave State. A majority of the States which have failed to meet their obligations punctually, are non-slaveholding; and two-thirds of the debt said to be repudiated is owed by these States. Many of the States of this Union are heavily encumbered with debt—none so hopelessly as England. Pennsylvania owes $22 for each inhabitant—England $222, counting her paupers in. Nor has there been any repudiation definite and final, of a lawful debt, that I am aware of. A few States have failed to pay some instalments of interest. The extraordinary financial difficulties which occurred a few years ago, account for it. Time will set all things right again. Every dollar of both principal and interest owed by any State, North or South, will be ultimately paid, *unless the abolition of Slavery overwhelms us all in one common ruin.* But have no other nations failed to pay? When were the French Assignats redeemed? How much interest did your National Bank pay on its immense circulation from 1797 to 1821, during which period that circulation was inconvertible, and for the time *repudiated?* How much of your national debt has been incurred for money borrowed to meet the interest on it, thus avoiding delinquency in detail, by insuring inevitable bankruptcy and repudiation in the end? And what sort of operation was that by which your present Ministry recently expunged a handsome amount of that debt by substituting, through a process just not compulsory, one species of security for another? I am well aware that the faults of others do not excuse our own, but when failings are charged to Slavery, which are shown to occur to equal extent where it does not exist, surely Slavery must be acquitted of the accusation.

It is roundly asserted, that we are not so well educated nor so religious here as elsewhere. I will not go into tedious statistical statements on these subjects. Nor have I, to tell the truth, much confidence in the details of what are commonly set forth as statistics. As to education, you will probably admit that slaveholders should have more leisure for mental culture than most people. And I believe it is charged against them that they are peculiarly fond of power, and ambitious of honors. If this be so, as all the powers and honors of this country are won mainly by intellectual superiority, it might be fairly presumed that slaveholders would not be neglectful of education. In proof of the accuracy of this presumption, I point you to the facts, that our presidential chair has been occupied for forty-four out of fifty-six years, by slaveholders; that another has been recently elected to fill it for four more, over an opponent who was a slaveholder also; and that in the federal offices and both houses of Congress, considerably more than a due proportion of those acknowledged to stand in the first rank, are from the South. In this arena, the intellects of the free and slave States meet in full and fair competition. Nature must have been unusually bountiful to us, or we have been at least reasonably assiduous in the cultivation of such gifts as she has bestowed—unless indeed you refer our superiority to moral qualities, which I am sure *you* will not. More wealthy we are not: nor would mere wealth avail in such rivalry.

The piety of the South is unobtrusive. We think it proves but little, though it is a confident thing for a man to claim that he stands higher in the estimation of his Creator, and is less a sinner, than his neighbor. If vociferation is to carry the question of religion, the North, and probably the Scotch have it. Our sects are few, harmonious, pretty much united among themselves, and pursue their avocations in humble peace. In fact, our professors of religion seem to think—whether correctly or not—that it is their duty "to do good in secret," and to carry their holy comforts to the heart of each individual, without reference to class *or color*, for his special enjoyment, and not with a view to exhibit their zeal before the world. So far as numbers are concerned, I believe our clergymen, when called on to make a showing, have never had occasion to blush, if comparisons were drawn between the free and slave States. And although our presses do not teem with controversial pamphlets, nor our pulpits shake with excommunicating thunders, the daily walk of our religious communicants furnishes apparently as little food for gossip as is to be found in most other regions. It may be regarded as a mark of our want of excitability—though that is a quality accredited to us in an eminent degree—that few of the remarkable religious *Isms* of the present day have taken root among us. We have been so irreverent as to laugh at Mormonism and Millerism, which have created such commotions farther North; and modern prophets have no honor in our country. Shakers, Rappists, Dunkers, Socialists, Fourrierists, and the like, keep themselves afar off. Even Puseyism has not yet moved us. You may attribute this to our domestic Slavery if you choose. I believe you would do so justly. There is no material here for such characters to operate upon.

But your grand charge is, that licentiousness in intercourse between the sexes, is a prominent trait of our social system, and that it necessarily arises from Slavery. This is a favorite theme with the Abolitionists, male and female. Folios have been written on it. It is a common observation, that there is no subject on which ladies of eminent virtue so much delight to dwell, and on which in especial learned old maids like Miss Martineau linger with such an insatiable relish. They expose it in the slave States with the most minute observance and iteration. Miss Martineau, with peculiar gust, relates a series of scandalous stories which would have made Boccacio jealous of her pen, but which are so ridiculously false as to leave no doubt that some wicked wag, knowing that she would write a book, has furnished her materials—a game too often played on tourists in this country. The constant recurrence of the female Abolitionists to this topic, and their bitterness in regard to it, cannot fail to suggest to even the most charitable mind, that

"Such rage without betrays the fires within."

Nor are their immaculate coadjutors of the other sex, though perhaps less specific in their charges, less violent in their denunciations. But recently in your island a clergyman has, at a public meeting, stigmatized the whole slave region as a "brothel." Do these people thus cast stones being "without sin?" Or do they only

"Compound for sins they are inclined to
By damning those they have no mind to."

Alas that David and Solomon should be allowed to repose in peace—that Leo should be almost canonized, and Luther more than sainted—that in our own day, courtezans should be formally licensed in Paris, and tenements in London rented for years to women of the town, for the benefit of the Church, with the knowledge of the Bishop—and the poor slave States of America alone pounced upon and offered up to the holocaust on the altar of Immaculateness to atone for the abuse of natural instinct by all mankind; and if not actually consumed, at least exposed, anathematized, and held up to scorn, by those who

"write
Or with a rival's or an eunuch's spite."

But I do not intend to admit that this charge is just or true. Without meaning to profess uncommon modesty, I will say that I wish this topic could be avoided. I am of opinion, and I doubt not every right-minded man will concur, that the public exposure and discussion of this vice, even to rebuke, invariably does more harm than good; and that if it cannot be checked by instilling pure and virtuous sentiments, it is far worse than useless to attempt to do it, by exhibiting its deformities. I may not, however, pass it over; nor ought I to feel any delicacy in examining a question to which the slaveholder is invited and challenged by clergymen and virgins. So far from allowing, then, that licentiousness pervades this region, I broadly assert, and I refer to the records of our courts, to the public press, and to the knowledge of all who have ever lived here, that among our white population, there are fewer cases of divorce, separations, crim. con., seduction, rape, and bastardy, than among any other five millions of people on the civilized earth. And this fact I believe will be conceded by the Abolitionists of this country themselves. I am almost willing to refer it to them, and submit to their decision on it. I would not hesitate to do so if I thought them capable of an impartial judgment on any matter where Slavery is in question. But it is said that the licentiousness consists in the constant intercourse between white males and colored females. One of your heavy charges against us has been, that we regard and treat these people as brutes; you now charge us with habitually taking them to our bosoms. I will not comment on the inconsistency of these accusations. I will not deny that some intercourse of the sort does take place. Its character and extent, however, are grossly and atrociously exaggerated. No authority, divine or human, has yet been found sufficient to arrest all such irregularities among men. But it is a known fact, that they are perpetrated here, for the most part, in the cities. Very few mulattoes are reared on our plantations. In the cities, a large proportion of the inhabitants do not own slaves. A still larger proportion are natives of the North or foreigners. They should share, and justly, too, an equal part in this sin with the slaveholders. Facts cannot be ascertained, or I doubt not it would appear that they are the chief offenders. If the truth be otherwise, then persons from abroad have stronger prejudices against the African race than we have. Be this as it may, it is well known that this intercourse is regarded in our society as highly disreputable. If carried on habitually, it seriously affects a man's standing, so far as it is known; and he who takes a colored mistress—with rare and extraordinary exceptions—loses caste at once. You will say that *one* exception should damn our whole country. How much less criminal is it to take a white mistress? In your eyes it should be at least an equal offence. Yet look around you at home, from the cottage to the throne, and count how many mistresses are kept in unblushing notoriety, without any loss of caste. Such cases are almost unknown here, and down even to the lowest walks of life, it is almost invariably fatal to a man's position and prospects, to keep a mistress openly, whether white or black. What Miss Martineau relates of a young man's purchasing a colored concubine from a lady, and avowing his designs, is too absurd even for contradiction. No person would dare to allude to such a subject, in such a manner, to any decent female in this country. If he did, he would be *lynched*—doubtless with your approbation.

After all, however, the number of the mixed breed in proportion to that of the black, is infinitely small, and out of the towns, next to nothing. And when it is considered that the African race has been among us for two hundred years, and that those of the mixed breed continually intermarry—often rearing large families—it is a decided proof of our continence that so few comparatively are to be found. Our misfortunes are two-fold. From the prolific propagation of these mongrels among themselves, we are liable to be charged by tourists with delinquencies, where none have been committed, while, where one has been, it cannot be concealed. Color marks indelibly the offence, and reveals it to every eye. Conceive that, even in your virtuous and polished country, if every bastard through all the circles of your social system was thus branded by nature, and known to all, what shocking developments might there not be! How little indignation might your saints have to spare for the licentiousness of the slave region. But I have done with this disgusting topic. And I think that I may justly conclude, after all the scandalous charges which tea-table gossip, and long-gown hypocrisy have brought against the slaveholders, that a people whose men are proverbially brave, intellectual, and hospitable, and whose women are unaffectedly chaste, devoted to domestic life, and happy in it, can neither be degraded nor demoralized, whatever their institutions may be. My decided opinion is, that our system of Slavery contributes largely to the development and culture of these high and noble qualities.

(To be continued.)

From the Bangor Gazette.

CLERICAL DESPOTISM.

Excommunication of an Abolitionist from a Church!

We learn that an excellent man and indefatigable friend of human rights, William F. M. Reed, of Hampden, of this county, has been excommunicated by a so-called clergyman, who preaches at the Methodist church in that place, on account of his abolitionism!

If we are correctly informed respecting this affair, it is the most disgraceful that has ever taken place in any church in this county, perhaps in this State.

Several charges it is said were trumped up against Mr. Reed, to conceal the real cause of the proceedings against him; such as assault and battery on a boy, "unjust and contemptuous criticisms of ministers;" but the great, unpardonable crime consisted in his talking abolitionism on the Sabbath!

We believe that Mr. Reed admitted that he punished his brother—a young lad—for quarrelling with another lad near his house, with a stick, and the charge was declared proved, though his parents approved the act! When the charge of "unjust and contemptuous criticisms of ministers" came up, there was no testimony to support it. The clergyman then asked if any one had heard Mr. Reed speak contemptuously of his first-day sermon!!!

"I will answer the question," said Mr. Reed, myself; "I said of that sermon, that it was milk-and-water; the chief part water!"

The charge, we think, was declared sustained.

In regard to talking Abolitionism on Sunday, Mr. Reed admitted that frequently he had remained in the meeting-house during the intermission, and when convenient, had urged the claims of the slave upon the sympathies and exertions of such as were disposed to listen to him.

One "brother" said that Mr. Reed had offered him an abolition tract upon the Sabbath.

"And you refused it?" said Mr. Reed.

"Yes."

"Why?"

"Because I did n't want political tracts put into my hands on Sunday."

"But did I offer you this abolition tract until after I saw you put a 'Democratic flag,' in your pocket? And did I not urge you to take my tract that you might have the antidote with the bane?"

"Well, I believe it was so."

Another charge was for refusing to commune with men who approve of Slavery; and on the day of the excommunication a Methodist minister, called Baker, we think, said that he did not believe there was a man who approved of Slavery this side of Portugal. Said Mr. Reed:

"One has communed with you this day, whom I have heard approve of Slavery recently; and say, further, that he would like to be the owner of slaves."

After Mr. Reed's excommunication, several withdrew themselves from the church, declaring that they would not countenance so infamous a proceeding. The affair is producing much excitement in the Methodist society in Hampden, and many who have heretofore taken no interest in Abolitionism, it is said, are exceedingly indignant at the course that has been pursued in the case.

We have given but a partial account of this piece of pro-slavery clerical despotism; but so far as it goes, we believe it is substantially correct.

We think that a large portion of the Northern Methodists, when they become acquainted with all the facts in this case, will not hesitate to give it their unqualified condemnation.

Selections.

From the New-York Tribune.

DUTIES OF THE NORTH.

Rev. William H. Channing yesterday continued his discourse on the Duties of the freemen of the North in respect to Slavery and the slave power. He began by recapitulating the chief points in the Texas question which were three: 1st. Annexation by the will of Texas and with the tacit consent of Mexico. This could never be a peaceful process. The acquisition of Texas would lead to the possession of California, which would produce an endless series of border wars with the Mexicans and Indians, and must result in a war of conquest on the part of the United States and the ultimate seizure of the whole continent down to the Isthmus of Panama. 2d. Mexico, conquered her weakness, her poverty, and her despair, might resolve to die upon her frontier, and, whatever it might be, would do what she could to resist our progress. 3d. Texas might perhaps accept the independence offered by Mexico—but even this would, in all probability, end in war. The slave power were determined on Annexation, and they would have Texas with or without the Union. This, therefore, must lead to war and the ruin of Mexico. To what end was all this done? To uphold Slavery, to increase the value of slave property, and to prevent the escape of slaves from bondage—while a farther reason was the desire to oppose Great Britain in her efforts to abolish Slavery. In short, in any way it could be viewed, the United States were called upon to enter upon an aggressive warfare for the one purpose of upholding Slavery. This was done by the necessarily increasing aggressions of the slave power and by the mercenary commercial spirit of the North.

The speaker then proceeded to inquire into the original design and destiny of the United States—contended that they were the chosen people of the Lord, the favored instruments to establish and carry out the principles of universal liberty—the leader of the hosts of freedom. America was colonized by Spain, France, and England, but it was the peculiarity of the English colonies that they were made at a time when every heart engaged in them burned with the love of liberty. The very soul of this people was the Gospel of Christianity, the law of love—in mind the common law asserting and maintaining the rights of humanity. What was elsewhere but a tendency, was in England already a fulfilment—the colonists from England gathered as it were, the first fruits of the seeds of liberty—they came here to make this land an Eden, a Paradise of brethren, one King, God over all. This was Israel—the chosen people of God. It was no accident: but instinct with life and love, we were at length born into life by being separated from our mother country. The first cry of the infant nation was the Declaration of Independence—that assertion of the law of brotherhood and justice which is the life of this nation.

How have we forgotten this?—how have we lost our faith? God gave us, at first, national innocence: then there was in us life and dignity—then the wise and hopeful men throughout the world looked on us and said, "Behold, a people has been born of the Lord in the fulness of time"—the veterans in the cause of humanity beheld us and said, "He is the child of the Lord." Now they look on us and say, It is a bastard! And this is because of facts which we cannot deny. We call ourselves freemen, and yet three millions of our people are *not* freemen: one-sixth of our population are held in slavery by one-thirtieth!

The speaker then went into a critical and analytical history, supported by frequent reference to authentic documents, of the growth and progress of the slave power in this country. After the Revolution, when the Constitution came to be discussed and adopted, the question of taxation was one among the first to be considered. The South were tempted to call their slaves *men*, so as to avoid their being taxed as property, while the North insisted upon classing them as property, subject to taxation. This led to the first compromise between the North (which, building on the Declaration of Independence, abhorred Slavery, and had already abolished it within her own limits) and the South, by which it was finally agreed that the slaves should be reckoned as of three-fifths the value of whites—a peculiar kind of personal property. This first compromise was a sacrifice of the destiny of the country—the States (as Madison had at first predicted) arrayed themselves against each other, not as large States, but as Southern and Northern—as slaveholding and non-slaveholding. Massachusetts, Connecticut, New-York, and Pennsylvania, declared by word and act that they were opposed to recognizing property in their fellow-man—but they united with the slave power in this compromise. They were willing to do the thing without giving it its name. Thus they consented that taxation and representation should go together—the slaves were taxed and were represented by their owners, whose special interest it was to deprive them of every right! The South needed the protection of the North—the North wanted the tax from the slave property, and the free navigation of the rivers—which latter point was strenuously opposed as a matter of great moment, by the Southern politicians.

After a concise and perspicuous history of Slavery and its constantly increasing power—embracing notices of the defeat by the Government of the United States of the attempt in the Congress of Panama to abolish Slavery in Cuba, of the Haytian revolution and massacre of St. Domingo, (why not say "massacre" of Bunker Hill or Lexington?)—of the Amistad and Creole cases, the purchase of Florida and Louisiana, the Missouri Compromise, the fact that a great preponderance of all important Federal offices has been given to slaveholders, and the steady increase of the slave power up to the Texas plot, the speaker passed to the consideration of the duties now devolving upon the freemen of the North—their duty to God which was to stand up for the original principles of our country; to the freemen of the South, (and he meant black and white, both in the North and South,) to put away Slavery from them; to the slave power to say, Slavery could not exist but for the North—we will give it our assistance no more; to the nations of the earth, we have no right to be the hypocrites we are.

What, then, the speaker asked, did he mean? The Constitution has been broken down—we hold fast by the principles of our original union. The people of the United States have failed in carrying out the Constitution—let us therefore form a new and more perfect union. We were accused of occupying revolutionary ground; but it was the slave power itself which was on revolutionary ground—it had revolutionized the entire Government. The slave power contended that it was carrying out the principles of the Constitution—we asserted that they were trampling upon them. Here was an issue joined, and it was no longer time to tamper with the question. The seventy years' captivity was almost gone, and the time approached when they might still lead back a battered remnant to the temple of Liberty. It was the deliberate intent of not a handful of men and women to hold primary meetings of the people, and to say to the slaveholders, We will have nothing to do with any war for the defence or perpetuation of Slavery. The Annexation of Texas is the deliberate destruction of the constitutional compact—we therefore go back to the original Declaration of Independence—and we demand of the Legislatures a Convention of the people of the United States to carry out the original purposes of that Declaration—to fulfil the original destiny of the nation, and to accomplish that which the Constitution never can accomplish.

From the Anti-Slavery Bugle.

ANNUAL MEETING OF THE OHIO AMERICAN ANTI-SLAVERY SOCIETY.

The meeting was opened by the reading a portion of Scripture; after which prayer was offered by the President.

None of the Vice Presidents being present, Jacob Janney, Samuel McCormick, George Garretson, Jacob Heaton and Mahlon Wileman were appointed to fill the vacancies.

James C. Marshall and Wm. C. Alexander were appointed assistant secretaries.

A Business Committee, consisting of sixteen persons, was appointed by the Chair, viz:

Aquilla Hurfurd, Giles Stebbins, Jos. Garretson, Rebecca A. Dixon, Elizabeth Wileman, Rebecca L. Thomas, Jesse Holmes, Lot Holmes, John D. Young, David L. Galbreath, Eliza Holmes, Jesse Garretson, Oliver Griffith, Joseph Cope, and Ruth Cope.

The Chair appointed the following persons as a committee to nominate officers for the Society the ensuing year: Wm. B. Irish, K. G. Thomas, Jesse Garretson, Elizabeth Robinson, and Rebecca Holmes.

The following named persons were also appointed by the Chair as a financial committee, viz: Lot Holmes, Rebecca A. Dixon, Ruth Cope, J. K. Snodgrass, K. G. Thomas, and Caroline Stanton.

The Declaration of Sentiments and Constitution of the American Anti-Slavery Society, were read by the corresponding secretary.

It was resolved, on motion, that all persons present, who are friendly to the Anti-Slavery cause, be invited to participate in the deliberations and discussions of the Convention.

There being no business before the convention, Abby Kelley addressed the meeting on the general aspects of the Anti-Slavery cause, after which the session concluded.

Afternoon Session.—Convention met, President in the chair.

B. B. Davis offered the following resolution, which was adopted.

Resolved, That the situation of Burr and Thompson in the penitentiary of Missouri, and of Charles T. Torrey in the Baltimore prison, as well as other victims of diabolical laws, demands the deepest sympathy of every friend of humanity.

Giles Stebbins, on behalf of the business committee, offered the following resolution:

Resolved, That the members of the Convention of 1787 who framed the Constitution of the United States, and the people of the several States who adopted it, showed by their willingness to grant the slave-interest the three-fifth representation, and thus increase the influence of men-stealers and slaveholders in proportion to the number of their slaves—their consent to forbid Congress to exercise its authority for twenty long years to prohibit the African Slave-Trade—their allowing the whole land to be made a hunting-ground for the hunters of men, in order, as James Madison said, "to give the slaveholder better security in his property," and their pledging the whole physical force of the nation to keep the slave in his chains—that they were base hypocrites in their pretensions to love of liberty, and belief in the inalienable rights of man; and that a Constitution, granting such "solemn guaranties," as Daniel Webster calls them, to slavery, is indeed "a covenant with death, and an agreement with hell," which no true friend of humanity can in any way sanction or uphold either by holding an office under it himself, or casting a vote for another to do so.

The resolution was advocated by Giles Stebbins and Abby Kelley, and opposed by Mr. Keep and Jacob Heaton.

The committee on nominations reported the following list of officers for the ensuing year, which was adopted:

President—Cyrus McNeely.

Vice Presidents—George Garretson, Lot Holmes, Wm. B. Irish, Lewis Morgan, and Edward Brooke.

Corresponding Secretary—K. G. Thomas.

Recording Secretaries—James Barnaby, Jr. and James C. Marshall.

Executive Committee—Elizabeth Wileman, Lydia Irish, Pierce Garretson, Rebecca S. Thomas, Oliver Griffith, James Barnaby, Jr. Joseph Garretson, Daniel Bonsall, Elizabeth Garretson, Abraham Wileman.

The session concluded.

June 6.—The meeting was called to order, and a chapter from the Bible read by the President.

It was inquired whether all persons present have a right to vote in the Convention.

The Chair decided that all persons present who agreed in sentiment with the Constitution of the American Anti-Slavery Society were entitled to a vote.

The resolution of last session then came up for discussion.

Abby Kelley, believing that the decision of the Chair, relative to the right of voting, was misunderstood by many persons present, appealed from that decision, in order that the question might be more fully discussed, and the resolution before the meeting was, on motion, laid on the table for ten minutes.

A motion was made to appoint a committee to take a roll of the members of the Society. Remarks were made by Jesse Holmes, Elizabeth Robinson, and Abby Kelley, when, the ten minutes having expired, the resolution again came before the meeting.

On motion, the resolution was again laid upon the table, until the question of membership should be decided. A committee of four was appointed by the Chair, to enroll the names of those who are, or wish to become members of the Society, viz: J. Holmes, Jesse Garretson, Lot Holmes, William McClain. The Constitution of the Society was then read, and the roll made out.

The discussion of the resolution was then resumed. Mr. Keep spoke at considerable length in opposition to the sentiments of the resolution; and was followed by Abby Kelley, who spoke in its defence until the time of adjournment.

Afternoon Session.—The meeting convened, President in the chair.

The discussion of the resolution before the Convention proceeded, Abby Kelley speaking at considerable length in its defence.

B. B. Davis offered an amendment to the resolution.

A motion was made to lay the whole subject on the table, which was lost.

A vote was then taken, on the amendment, which was also lost, and the question recurred on the original resolution. The time of adjournment having come, it was voted that the session continue one hour longer than usual.

The resolution before the Convention was, on motion, laid upon the table, and the subject of funds taken up; Abby Kelley made an appeal to the friends of the slave, soliciting pecuniary aid for the Society. A collection was then taken, and pledges made to the Society, amounting in all to about $215 00.

June 7.—Convention met at the usual hour, the President being absent, George Garretson called the meeting to order.

Jesse Holmes read the following from the President, Cyrus McNeely:

"The Chair, under the impression that the Society had elected him as their President, at the present anniversary, without knowing his position in relation to the 'Liberty party,' begs leave to tender his resignation, together with his thanks for your confidence. He wishes it to be distinctly understood, that, for himself, he sees no incongruity whatever, in an advocate of the Liberty party acting as President of a Society, which adopts the Constitution of the American Anti-Slavery Society as its bond of union; and, should the Society see fit to re-elect him understanding his position, he shall be happy to act.

He wishes to say, likewise, that he regards the present position of the American Anti-Slavery Society on the subject of voting, as bearing precisely the same relation to her Constitution, that the position of the New-Organizationists in 1839, on the question of *not* voting, does to that instrument."

The above resignation was accepted by the Society; and on motion of Jesse Holmes, Cyrus McNeely was re-elected President of the Society for the ensuing year.

The following resolution, offered by Samuel Myers, was, after considerable discussion, adopted:

Resolved, That the case of Samuel Jackson, a colored man, now in this place, who has lost one of his legs, and is otherwise imbecile, but who, it is understood, has been denied the advantage of our poor laws, on the ground of a non-compliance with that statute of our State requiring of colored men, security bonds on entering the State, calls for the aid and sympathies of the people.

On motion, a committee of three was appointed to investigate the laws which oppress the colored people of the State of Ohio, and report to the next meeting of this Society. The Chair appointed Wm. D. Ewing, Mahlon Erwin, and Jesse Holmes to constitute the above committee.

The report of the business committee was then read and accepted, viz:

Resolved, That in our efforts to hasten the time when "Liberty shall be proclaimed throughout all the land to all the inhabitants thereof," we will rely upon the omnipotent power of truth, as above every other agency, to modify and radically change the pro-slavery sentiment which now upholds the institution; and make all parties and ecclesiastical organizations bow to the voice of an enlightened people.

Resolved, That since Slavery in this country is sustained and perpetuated by a *corrupt*, degraded public sentiment, and can only be abolished by the *moral power of truth*, urged with a *firm* uncompromising *spirit* upon the *minds* and *hearts* of the people—and since the formation of a distinct political party based upon *one idea*, that shall become sufficiently numerous to sway the political action of the nation, and yet retain the unity and firm basis of moral principle necessary to bring about a great *moral change*, which only can abolish Slavery, is in the *very nature of things impossible*—therefore our motto should be, in the very words of a circular signed by James G. Birney, in 1838, "to form alliance with *no political party*, but to *enstamp our principles upon all.*"

Resolved, That those who refuse to vote for men who belong to the great political parties, because they consider them unworthy of confidence or support *as politicians*, and yet admit them to the communion table, and remain in communion themselves with churches that fellowship slaveholders and their abettors, as do many members of the "Liberty party," set up a higher standard in politics than in religion, and to shield the horrid corruptions in the Church.

Resolved, That the Federal Union, based on the United States Constitution, is the great bulwark of Slavery, involving the North equally with the South in the guilt of slaveholding; and that it is the duty of every true friend to humanity, to give it no sanction or allegiance; but, adopting the motto of "*no union with slaveholders*," to use every effort to bring about a peaceful dissolution of a Union, which is cemented with the blood of the slave.

Whereas, in view of the great influence of the Church and clergy in this country, they may justly be called "the power behind the throne greater than the throne itself," shaping more than anything else, public opinion and public action to their own standard of right, be that standard high or low; therefore,

Resolved, That so long as the great majority of the churches of the land are in fellowship with slaveholders and their abettors, and the clergy and northern D. D.'s are apologists for, and defenders of Slavery; thus lending the weight of their influence "to sanction robbery, and crime, and blood," it is the duty of every anti-slavery man and woman to oppose their corruption, and show that they are unworthy the name of churches and ministers of God.

The report of the Executive Committee, and also that of the Treasurer, were read and adopted.

Afternoon Session.—Met at the usual hour, Geo. Garretson in the chair.

The preamble and resolutions, No. 5, in the report of the Business Committee, were taken up, and after remarks by Giles Stebbins, Abby Kelley, and Mr. Sheldon, were laid upon the table.

The Executive Committee were instructed to call a special meeting of this Society, sometime in the autumn of the present year, at such place as they may think most suitable.

After remarks by Wm. D. Ewing and Abby Kelley, the Convention adjourned.

CYRUS McNEELY, Pres't.

JAMES BARNABY Jr. Sec'y.

REPORT OF THE EXECUTIVE COMMITTEE.

Circumstances beyond the control of your Committee, have placed it out of their power for the last year, to do much for the advancement of the great cause of human rights. Immediately after the close of our last anniversary, your committee met and organized, and appointed Samuel Brooke our general agent, hoping through his devotion to the cause, and the untiring and efficient co-operation, to be enabled to scatter truth with a liberal hand throughout the length and breadth of our State. But his sympathies not being enlisted in the position of our Society in maintaining our auxiliaryship with the American Anti-Slavery Society, he proved merely a nominal agent. Being then, without an efficient general agent, (he having been dismissed from the agency,) they have not been enabled to carry forward that efficient plan of operation contemplated at the commencement of the year.

They have, however, been enabled to avail themselves of the services of that devoted and talented brother, Wm. W. Brown, for three months.

Your Committee have the satisfaction to say that your treasury is unencumbered with any debt; and the report of the Treasurer will show the state of the finances of the Society.

Your Committee cannot but look with deep emotion on the state of this nation at the present moment; containing within itself the elements of a fearful and bloody convulsion, and threatened from without with the hostilities of a jealous and powerful potentate, bringing down upon its devoted head the indignation of an offended God, by not only trampling on the rights of humanity at home, but paving the way for extending the ægis of the American Eagle over the accursed system in a foreign land. It is that detestable principle of *compromise* found in the adoption of the Constitution, and acted upon by the Government to the present time, that has riveted link after link in the slave's chain, that has manacled limb after limb, until the bleeding and plundered captive is well nigh crushed beneath the ponderous weight. It is reverence for this same principle that holds every slave now in the land. Expose this wicked principle, uproot this foul compromise, and the victory will be won for humanity.

LETTER

From Cassius M. Clay to the Anti-Slavery Convention at Cincinnati.

LEXINGTON, May 15th, 1845.

Messrs. S. P. Chase and others, Committee, &c.:

GENTLEMEN:—I have some time since received your letter of the 21st ultimo, inviting me to attend a Convention, to be held at Cincinnati, on the 11th day of June next, of "all who, believing that whatever is worth preserving in Republicanism, can be maintained only by eterhal and uncompromising war upon the criminal usurpations of the slave power,' are resolved 'to use all constitutional and honorable means to effect the extinction of Slavery in their respective States, and its reduction to its constitutional limits in the United States.'" I have held your invitation under respectful consideration, and whilst I appreciate your kindness, and should be gratified to meet you personally in council, I must beg leave to decline being present on that occasion. The language used by you, is my own: it was written on the event of the gross usurpation, by the two houses of Congress, of the treaty-making power, which is vested by the Constitution exclusively in the Senate, representing in action two-thirds of the sovereign States of the Republic, instead of mere majorities of quorums in each House; and this, too, with the avowed purpose of adding *slave* territory to this Union, by which you and I were to be deprived yet more and more of our equal right of representation in our own Government. But this language also applies to a systematic design on the part of the slave party, relentlessly pursued from the formation of the Union to the present hour, to subject the free labor of this country to the slave labor, and to make the freemen of the republic tributary to the slaveholders of the country—the slaves of slaves, by suppressing the right of petition, trial by jury, liberty of speech, freedom of the press, and the right of habeas corpus. In view of all which despotic acts, (I speak *not* now of the right, political or natural, of the sovereign States by municipal law to hold the African or any other race, in Slavery; with that, as a politician, I disclaim having anything to do,) I have not scrupled to denounce them as "the criminal usurpations of the slave power." I declare once more that I shall never cease to oppose them "by speech, by pen, by the press, and by the ballot." I go for vindicating all these rights, by re-establishing the broken Constitution, and by eradicating the root of the evil, so far as I have legal power. I am for abolishing Slavery in the District of Columbia, by paying the masters an equivalent—for enforcing the habeas corpus in all the territories, and in all places of exclusive national jurisdiction—for the total abolition of all the slave clauses in the national Constitution, so soon as it can be done by the ballot-box. The Constitution and laws of the land are binding on me so long as they exist; but I utterly deny that there is, or ever was, or ever was "*meant*" to be any "*compromise*" by which my ancestors agreed that I should be enslaved any longer than the ballot, in its omnipotence, could strike off my fetters, and restore me to that political equality which, in an evil hour, they deemed themselves *necessitated* to put in temporary abeyance.

Here, then, is my ground. It is broad enough for all parties and to whoever takes it, I give the right-hand of fellowship, under whatever party organization he may be arrayed. In the meantime, I abide the destiny of that party in which I have grown to manhood, until some other, numbering more friends of liberty than we, shall give indication of more speedy success. I claim to be a Whig, because I stand upon the same ground of the illustrious declarators of '76. If the New-York Courier and Enquirer, and others, like not the principles of these men, let them yield the name also. If they are the friends of prerogative, the abettors of the violation of the Constitution, the lovers of despotism, the advocates of political inequality; if they are "*conservatives*" only by basely submitting to see every principle of human liberty trampled under foot by the slave power, then let them strike their colors and go over to the enemy! But as for my single self, while there is a banner flying, soiled, and torn, and trampled though it be, by an unthinking and infatuated multitude, yet indelibly inscribed with the faith of the illustrious dead and living, "Political equality, untrammeled social progress, liberty and union, now and forever;" there still rallying would I be found, with an unconquerable spirit; whether overwhelmed by numbers, or borne down by superior force, ever ready to sacrifice all things but honor and the right, those ennobling elements of self-elevation and unfailing security, which are no more when liberty is lost.

Respectfully, your obedient servant,

C. M. CLAY.

LETTER

From William H. Seward to the Anti-Slavery Convention at Cincinnati.

AUBURN, May 26th, 1845.

GENTLEMEN:—Your letter of the 19th of April, inviting me to a "Southern and Western Convention of the friends of Constitutional Liberty, at Cincinnati

concurring with my own disposition, oblige me to avoid the political arena, and devote myself assiduously to professional pursuits. If I could at all attend a Convention so distant, I should not stop to inquire of whom it was composed. It would be enough that its design was to promote the abolition of Slavery, an object whose importance is paramount to that of every other which engages or can engage the consideration of the American people.

Permit me, with the utmost deference, to express a hope that the deliberations of the Convention may be conducted in a spirit of wise and enlightened moderation. I have always sympathized with Abolitionists too deeply to be one of those who hindered or embarass them, by complaining of their intemperate zeal, and exposing the injudiciousness of their measures. But the cause of emancipation has now reached an interesting crisis. The sentiment of justice to the African race, has at length become a political element too important to be overlooked or disregarded by either of the great political parties. The expediency of practical emancipation is directly discussed in one slave State, and thousands are prepared for it in other States, where the institution has seemed impregnable. Its advocates fail to convince the people that it is a humane, a necessary, or even a harmless anomaly in our Constitution. Nevertheless, popular actions are checked by alarms concerning the threatened dangers of emancipation, civil wars, and dissolution of the Union. We live in an age when the pacific influences of Christianity are widely diffused, and we shrink from prosecuting even the most benevolent designs, if they seem to involve the calamities of war. If we analyze the national passion of patriotism, we shall find it to consist chiefly in veneration for the Constitution, and devotion to the Union of the States. At the same time the seeming indifference of the people concerning the guilt and danger of Slavery, has been so irksome to the impetuous, that many who have been esteemed wise and patriotic citizens, have come to treat of disunion, as if it were preferable to further forbearance, or were in some way involved in the success of abolition. I trust that such sentiments will be discarded. Whatever hopes may be indulged by those who permit themselves to speculate concerning secession or nullification, we have enjoyed more abounding national prosperity, more perfect political and social equality, and more precious civil and religious liberty, by, through, and with our present Constitution, than were ever before secured by any people. We cannot know what portion of these blessings would be lost by dissolving the present fabric and constructing another or others in its place. Heaven forbid that we should even contemplate the experiment.

Prudence in regard to the cause of emancipation forbids the indulgence of a thought of disunion. If it be so confessedly difficult to awake the national conscience, while the patriotism of Abolitionists cannot be justly questioned, it would be ruinous to suffer so noble an enterprise to be at all connected with designs which, however they may be excused or palliated, must nevertheless be seditious and treasonable.

I grant that the Annexation of Texas, through the failure of concert among the opponents of Slavery, vastly increases the difficulties of emancipation. But still I trust that if that great enterprise be conducted with discretion, it will advance faster than the population and political influence of the new territory. The slaveholders have enlarged the domain of our country. Let this untoward event only excite us the more. Let us rouse ourselves to the necessary effort and enlarge indeed the "area of freedom."

Men differ much in temperament and susceptibility, and are so variously situated that they receive from the same causes very unequal impressions. It is not in human nature that all who desire the abolition of Slavery should be inflamed with equal zeal, and different degrees of fervor produce different opinions concerning the measures proper to be adopted. Great caution is necessary, therefore, to preserve mutual confidence and harmony. No cause, however just, can flourish without these. Christian Europe lost the Holy Sepulchre, which had cost so many sacrifices, less by the bravery of the Saracens, than by the mutual controversies of the Crusaders. The Protestant reformation was arrested two hundred years ago, by the distraction of the reformers, and not a furlong's breadth has since been gained from the Papal Hierarchy.

I am far from denying that any class of Abolitionists has done much good for their common cause; but I think the whole result has been much diminished by the angry conflicts between them, often on mere metaphysical questions. I sincerely hope that these conflicts may now cease. Emancipation is now a political enterprise, to be effected through the consent and action of the American people. They will lend no countenance of favor to any other than lawful and constitutional means. Nor is the range of our efforts narrowly circumscribed by the Constitution.

In many of the free States there is a large mass of citizens disfranchised on the ground of color. They must be invested with the right of suffrage. Give them this right and their influence will be immediately felt in the national councils, and it is needless to say will be cast in favor of those who uphold the cause of human liberty. We must resist unceasingly the admission of slave States, and urge and demand the abolition of Slavery in the District of Columbia. We have secured the right of petition, but the Federal Government continues to be swerved by the influences of Slavery as before. This tendency can and must be counteracted; and when one independent Congress shall have been elected the internal Slave-Trade will be subjected to inquiry. Amendments to the Constitution may be initiated and the obstacles in the way of Emancipation will no longer appear insurmountable.

But, gentlemen, I fear I may appear to dogmatize when I only intended to invoke concession. If I seem to do so too earnestly, it is because I feel so deeply interested in the cause to which your efforts are devoted, and because I believe with Burke, "that we ought to act in political affairs with all the moderation which does not absolutely enervate that vigor, and quench that fervency of spirit, without which the best wishes for the public good must evaporate in empty speculation."

I am, gentlemen, very respectfully,
your humble servant,
WILLIAM H. SEWARD.

To S. P. Chase, Samuel Lewis, R. P. Pullan, W. Birney, Owen Owens, *Committee.*

Communications.

Joseph A. Dugdale and Indiana Yearly Meeting.

The following documents exhibit the unchristian and arbitrary measures pursued by the dominant party in Indiana Yearly Meeting, towards those who have stood faithful and unwavering in their testimony against Slavery, and who have nobly maintained, through peril and suffering, the right to the free exercise of their consciences, in opposition to the dicta of their fallible fellow-men. These documents also show, that a very large portion of the Society of Friends view these arbitrary proceedings as the effusions of a bitter spirit, and have treated them accordingly. This spirit of misrule had its origin in this city, in the disownment of Charles Marriott, James S. Gibbons, and Isaac T. Hopper. Its works of darkness have produced their natural fruits—division and discord throughout the Society.

6th mo. 28th, 1845.

—

Joseph A. Dugdale has deviated so far as to sign a protest or disclaimer, against a Friend, a member of another Yearly Meeting, thereby promoting disunity and discord in our Society; he has also neglected the attendance of our religious meetings, and has joined with others in holding meetings, purporting to be meetings for worship and discipline, out of the order of Society, and contrary to the advice and direction of the Yearly Meeting, and he has been treated with according to discipline, and not manifesting a disposition to make satisfaction, we therefore disunite him from our Society, until he condemns his outgoings, which we desire he may.

Signed in and by direction of Green Plain Monthly Meeting of Friends, held 11th mo. 13, 1844.

(Signed,) THOMAS BEANSON, Clerk.

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The above paper was issued by a few persons who had seceded from the Monthly Meeting in Green Plain, and who had assumed its name a short time before the regular Monthly and Quarterly meetings furnished Joseph A. Dugdale with the following minutes. He is now traveling in fulfilment of the concern therein mentioned, and is received by Friends generally, with much cordiality and kindness.

—

Our friend, Joseph A. Dugdale, informed this meeting that he believed it right, although in a frail state of health, for him to stand resigned to visit and appoint meetings in gospel love, among Friends and others, in several of the States, and in Canada; and in a particular manner to visit those who are *discouraged and in tried circumstances*, as way may open for it in the light of truth; with which this meeting unites, he being a minister in unity with us.

We, therefore, commend him to Divine protection, and the sympathy of those among whom his lot may be cast. The clerk is directed to give him a copy of this minute, and sign it on behalf of Green Plain Monthly Meeting of Friends, in Clark county, State of Ohio, held 10th month 23, 1844.

JOHN SHAW, } Clerks.
ELIZA SWAYNE, }

—

Our friend, Joseph A. Dugdale, informed this meeting that he felt resigned to appoint meetings as expressed in the above certificate, with which this meeting, after deliberate consideration, unites, he being a minister in unity with us.

Taken from the minutes of Green Plain Quarterly Meeting of Friends, held at Green Plain, 4th of 11th month, 1844. (Signed,)

RICHARD WRIGHT, } Clerks.
EBENEZER WOOD, }

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To all whom it may concern.—We, the undersigned, members of Green Plain Quarterly Meeting, in the State of Ohio, certify that we, in common with others, have had to encounter an unparalleled proscriptive course, (except in the former division,) pursued by the ruling influence in the Yearly Meeting of Indiana, in rejecting from its Committees, members of our religious Society from different Quarterly meetings, who were known to be actively engaged in the support of our well-known testimonies on the subject of Slavery, and against whom no charge had ever been preferred for a violation of Discipline.

Our Friends who thus assumed to bear rule, proceeded upon the report of a part of a Committee who visited us, to dissolve our Quarterly Meeting, *without its consent* or the concurrence of many deeply tried minds from other meetings. The minute made on the occasion, directed that our Monthly meetings be attached to Miami Quarterly Meeting. Said meeting proceeded in a Quarterly Meeting capacity, by a simple minute, to displace *four* Friends from the station of ministers, without conferring with them upon the subject, without asking or receiving the aid and co-operation of the meeting for ministers and elders, and the Monthly meetings where said Friends belonged, all of which our discipline required. Said meeting was prevailed upon, through the expostulation of Samuel M. Janney, from Virginia, who visited us on a mission of gospel love, to rescind the decision.

Immediately upon our opposing Friends so far retracing their steps, Friends of Green Plain Quarterly Meeting prepared a communication, containing friendly overtures, to be presented to our last Yearly Meeting.

While these pacific measures were in progress, a committee of the Yearly Meeting visited the part of our meeting who had withdrawn from us, leaving us in possession of all the records and officers of the meeting, and having assembled in the dwelling-house of one of their number, they *assumed the name* of the meeting they had left, commenced disciplinary operations, beginning with Joseph A. Dugdale, against whom they have issued their testimony of disunity, and forwarded copies of it to Friends abroad, in order to intercept him in his religious visit, which he is now prosecuting with the concurrence and unity of his own Monthly and Quarterly meetings. They have also disowned two other Friends in the ministry, and are now prosecuting their designs in regard to other members of Society, both here and in other branches of the Yearly Meeting.

We have reason to believe that this desolating spirit is making an impression abroad that we are disregarding the order of Society. We think it right, therefore, to state, that we cordially approve of all testimonies recognized in the Discipline, which, as we understand, was not to be used as a sword to cut off, scatter, and *divide*, but rather to gather into one fold, under the influence of *Christ*, the head of the Church.

We feel desirous that our various testimonies should be more closely adhered to than heretofore.

GREEN PLAIN, Clark co. O. 4th mo. 27th, 1845.

John Shaw,	James Anderson, Sen.
James Anderson, Jr.	William Hayward,
George Hayward,	Isaac Richardson,
Thomas M. Shaw,	James Frame,
Aaron L. Borton,	Thomas Swayne,
Richard Wright,	Eliza Swayne,
Ann Richardson,	Hannah Hawell,
Mary R. Dugdale,	Elizabeth L. Borton,
Celia Anderson,	Mary Ann Hayward,
Sarah B. Dugdale,	John Dugdale,
	George Barrite,

Copy of minutes made in Green Plain Quarterly Meeting, respecting committees appointed by the Yearly Meeting to attend it.

Most of the Committee appointed at our last Yearly Meeting, attended this meeting, and produced the following minute. Then follows the minute, which was read and put on our records, 8th of 11th mo. 1841.

A part of the Committee appointed at our late Yearly Meeting attended this meeting, and produced a minute of their appointments. Then follows their minute, which was read and put on our records. Then follows a short minute, made in this meeting, in these words: Their company was generally satisfactory to the meeting. 7th of 11th mo. 1842.

The Committee appointed by the Yearly meeting to attend this Quarterly Meeting, attended and produced the following minute. Then follows the minute of the Yearly Meeting, which in substance was to lay down this Quarterly Meeting—it was read and put on our records. Then follows a short minute, made in this meeting, in these words: Which was read and disunited with by this meeting, 6th mo. 11th, 1843.

Extracted from the minutes of Green Plain Quarterly Meeting of Friends.

RICHARD WRIGHT, Clerk.

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TO THE MEMBERS OF THE SOCIETY OF FRIENDS, CONSTITUTING THE QUARTERLY MEETING OF GREEN PLAINS, IN THE STATE OF OHIO.

DEAR FRIENDS:—It was with feelings of much sympathy and regard, that we learned the contents of an epistle sent by you to this Yearly Meeting, and which, we regret to say, did not receive as much attention by many of our Friends, as we conceive due to the members of our Society everywhere, however much proscribed by a majority, or however unpopular, provided their offending consists in nothing more than what is done conscientiously by a large portion of Ohio Yearly Meeting. If to give vent to the aspiration of our hearts for bleeding humanity, in words and actions, constitute a just cause for censure, proscription, or excommunication, then do we welcome such a fate: if you have done more, or anything which we conceive deserves an excision from the great body of Friends, we confess that neither your own statement of the facts in the case, or the representations of your enemies, have made us sensible of it. We are, nevertheless, desirous that you should exercise towards the Yearly Meeting of Indiana, the utmost condescension and forbearance, and make to your dissenting brethren all the overtures you can, consistent with your sense of duty, under the guidance of best wisdom. But while you remain thus isolated, although your path may appear gloomy, and you may sometimes be ready to despair, we would remind you, dear friends, that the righteous shall not be forsaken; that notwithstanding all the schisms, excommunications, and divisions of religious bodies, kindred spirits will mingle together, and though they may be united in *form*, but if divided in *spirit*, it is no union for practical utility. We would then encourage you in well doing, and hope if you have received unkindness, that you will render kindness in return, that you endeavor to cultivate feelings of love towards those who may have misused you, for it is only by fruits of this kind, that we can make good our title to the Christian name—it is to overcome evil with good.

Trusting, therefore, that you will not falter in well doing, but will endeavor to so conduct your meetings and regulate yourselves, as to outlive all calumny and reproach, let your lot be cast where it may; we subscribe ourselves, your affectionate and well wishing friends.

Isaac W. Hall,	Joseph Cope,
Robert Sanders,	Ruth Cope,
Jeremiah Webster,	Benjamin B. Davis,
Samuel Myers,	Mary B. Davis,
Thomas Tomlinson,	William Schooley,
Nathan Galbreath,	Benjamin Stanton,
William Thomas,	James Cope,
Ruth Galbreath,	John Blackledge,
David Cope,	William B. Irish,
Lydia Irish,	Nathan Thomas,
Asenath Thomas,	James Barnaby, Jr.
Laura Barnaby,	Hannah E. Longshore,
Lydia Blackledge,	Jane Cope.
Mary B. Townsend,	Joseph B. Coale,
	Oliver Griffith.

MOUNT PLEASANT, Jefferson co. O. 8th mo. 28th, 1844.

Letter from Illinois.

ALTON, June 6th, 1845.

Dear Friend Gay:—This day has been with many here one of no trifling interest, though to a casual observer, doubtless, it presented little worthy of notice. The Illinois State Anti-Slavery Society met here on urgent invitation from some members belonging this neighborhood. It was thought, perhaps, that eight years of silence might have appeased the spirit which caused the murder of Lovejoy, and free discussion might once more be heard in the town of Alton. At the time of Lovejoy's residence here, I was told it was quite a common affair to see small groups of persons at the corners of the streets, and in the roads, discoursing on the subject of Slavery; but since his death all has been hushed as the grave. Abolitionists have been looked upon with the most malignant hatred by the middle class of persons, and barely tolerated by the few more refined; all averring, though from different reasons, that Slavery only concerned the *slave* and his *master*, and that others had no right to interfere. Facts which it should seem might have clearly shown the falsity of this statement, have been of common occurrence. The slave-hunter comes fearlessly to the door seeking the fugitive, and the law protects him, and public opinion or action does nothing to prevent the success of his infernal mission. It is not long since that a party of five, from the neighboring State of Missouri, having manliness and courage enough to cast off their chains and flee, were tracked by means of a bribe, and dragged from the house of a worthy colored brother, who had secreted them, and carried in triumph to St. Louis, that more subtle means of oppression and wrong might convince them how futile, how presumptuous it was for a colored man to entertain ideas of light and liberty in this glorious land of freedom, where alone the declaration has been made that "all men are born free and equal." With so few exceptions that they are not worth naming, the feeling of indignation, or at best displeasure at the prospect of a renewed agitation of the much vexed question was universal. The general conviction was, that a mob would be collected and violence ensue, but the result proved otherwise. In such a state of things we were not surprised that half-past nine, a. m. arrived without our having any prospect of a house to meet in. Finally, however, the Baptist meeting-house was obtained, and by slow degrees the little band assembled. This house stands on the edge of the river. The beautifully wooded shore on the opposite side skirts an island belonging to Henry Clay. With some difficulty a few of the necessary business proceedings were attended to, and the rest of the morning was spent in prayer and singing, for owing to our having no regularly appointed place of meeting, no audience could be expected. On assembling again in the afternoon, we had to stand long in the hot sun, some pro-slavery person having got in at the window, and secured the doors inside. Having at length overcome all difficulties, we again commenced operations. Not being acquainted with them, I shall be able to give you the names of but few of the individuals present. The brother of Lovejoy, Wm. C. Allen, L. L. Whipple, P. R. Wright and Levi Spencer were among the number. Some resolutions which follow, were then offered:

1. Resolved, That every man is an equal brother, and to hold any human being as property, is one of the grossest violations of human rights, and a most shameful dereliction of Christian duty.

2. That Slavery, as exhibited in its effects upon the enslaver and the enslaved, is evil, only evil, and that continually.

3. That while we pity the slaveholder as an erring brother, we should at the same time regard and treat him as we do other criminals.

4. That the popularity and influence of slaveholding criminals in Church and State, and in the social relations, teaches us that crime is exalted in our land, and that the nation is dreadfully corrupt.

These gave rise to a considerable quantity of exceedingly moderate remarks from various individuals, the sum total of which might be resolved into the question whether slaveholding was a *sin*, or merely a venial error, which should command for the slaveholder our deepest pity. Nearly the whole afternoon was used up in attempts to prove that sin was not wickedness, and crime was not criminal. I went to hear words of encouragement for the lowly and oppressed slave, and I heard nothing but delicate shadings of expression, respecting the precise amount of love to be exercised towards the slaveholder. One C. L. Kelsey spoke with much force, and to the point. After a while Lovejoy (who was so sick that he could scarcely walk,) rose suddenly, and poured forth a flood of eloquence, calling things by their right names, yet without vulgarity, or what is called harshness. But then they *were* called by their right names. "Speak out plainly," said he, "if slaveholders are not criminals, the word 'criminal' is without meaning. Bring the question home. If *your* wife or child were stolen from you and carried into slavery, would your highest duty, your noblest and natural action, be to lose sight of the wronged, while you exercised towards the robber an unwearied patience. Why this timidity, this velvet language? I like the story of the woman who, when she saw the horse running away with the boy on his back, and was asked, (because of the interest she manifested,) 'Is it *your* son?' answered, 'No, but it is somebody's son.'"

Let me beg of you not to imagine that even in these few sentences I report correctly the language of this spirit-stirring appeal. The tones of his voice, his ready command of language, and above all, the religious earnestness with which he spoke, ensured him the most wrapt attention. I need not say that the Convention was composed wholly of New Organizationists and Liberty party men. Never having attended their meetings before, I was forcibly struck with the fact of the slavery they were in to Church and State, particularly the former, although it was acknowledged that in most cases the minister had to be dragged along by his congregation in all moral reforms. No motion was made to withdraw allegiance from these self-appointed priests; but on the contrary, the most abject subserviency was manifest. Owen Lovejoy was not present on the second day. He is well spoken of by those who do not sympathize with him as a good and "*smart*" man. On the whole, the meeting was the most tame, inefficient, unbusiness-like affair I ever attended in my life, and when it came to pass that a resolution was offered, and actually discussed, the object of which was to prove that the dissemination of Anti-Slavery principles was absolutely necessary to the *furtherance and success of religious revivals*, I concluded not to waste more time by remaining. I have learned since that in the afternoon a motion was made to form a procession and visit Lovejoy's grave, (which stands unmarked,) and that it was not acted on because of the intense heat of the day. Also, a resolution declaring that they owed thanks to God for the opportunity they had enjoyed of peaceably discussing Anti-Slavery principles in a place where, eight years ago, Lovejoy fell a victim while engaged in sustaining the liberty of the press. This was opposed by a citizen of Alton, and finally laid on the table, when the Convention broke up, to meet in Greenville, Putnam county, on the 4th of June, 1846. If you can make anything out of this hasty and unconnected account, by condensing or erasing, I shall be glad.

Yours, &c. ——.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 10, 1845.

Action of the American Anti-Slavery Society During the Year 1844.

Your Committee have filled the most honorable and responsible, though universally condemned position to which you have called them in your service for the cause, for one year only. They brought experience and devotedness to the discharge of this duty; and had their ability, in any point of view equalled their wish, they would have been able to show far greater results than are now actually before you.

Such as our means have been, we have been faithful in their appropriation; and we proceed to show you their sources and their application.

Aware of a fact of which it seems impossible to convince politicians, that the only way to effect national regeneration, in a country under republican institutions like this, is by individual reform, we have labored by means of agencies, lectures, publications, and periodicals, to awaken, inform, and interest the people in behalf of our suffering clients at the South.

By a division of labor among ourselves, and a diligent employment of such time as we could command without neglect of private duty, we have been able to sustain the editorship of your official organ, the "NATIONAL ANTI-SLAVERY STANDARD," to keep open the office at 142 Nassau street, for your accommodation, with all the charges of office-agency, book-keeping, mailing, printing, and paper bills, sub-treasury and incidental correspondence, at an expense of $4,630 90.

It is right to state that this reduction upon the expenses of former years, has only been effected by a very great amount of gratuitous service from Mr. Gay. He is the efficient and resident editor of the Standard, though aided by the occasional and also gratuitous labors of Edmund Quincy and Maria W. Chapman.

The duties of the general agency department, having been gratuitously fulfilled by Wendell Phillips, we have had by his means the ability to liquidate a large proportion of the debt which had been for a number of years weighing heavily on the Society. Mr. Phillips has also been called on to lecture extensively in the State of Massachusetts, besides making occasional tours of Anti-Slavery service in New-York, New Hampshire, and Rhode Island. The services of Francis Jackson, as treasurer, have also been gratuitous. Mr. Garrison has lectured in various parts of the country as time and opportunity presented; and our extensive foreign and domestic correspondence has been conducted without expense to the cause by him, in conjunction with Mr. Phillips and Mrs. Chapman.

Grand lecturing campaigns have been prosecuted with the best results, in the States of New Hampshire and Pennsylvania. Upwards of one hundred meetings and conventions were held in the former State, by your agents, Miss Kelley, Miss Hitchcock, Mr. Foster, Mr. Remond, and Mr. Douglass, with the aid of many devoted friends, and with co-operation of the New Hampshire Anti-Slavery Society.

In Pennsylvania, the labors of the same devoted servants of the cause, in connection with the Pennsylvania Anti-Slavery Society, and its efficient agents, Messrs. McKim, Charles C. Burleigh, B. S. Jones, and Drs. Fussell and Hudson, and others, have been still more abundant and successful. They have had hundreds of meetings throughout the State, and have made a deep and favorable impression in behalf of the cause wherever they have lectured. Mobs have in many instances risen up in vain to block their way, and the usual round of misrepresentations, has been followed by the usual measure of reaction in favor of the cause.

In Massachusetts, much labor has been gratuitously performed by Mr. Quincy, Mr. James N. Buffum, Mr. Wm. A. White, and others. Mr. Douglass, Mr. Remond, Mr. Crummell, and Mr. Cyrus M. Burleigh, as the agents of the Society, have lectured abundantly to large and attentive audiences. The county Anti-Slavery Societies' regular meetings, the Committee rejoice to be able to state, have been unfailingly and most profitably holden, in Pennsylvania and Massachusetts. Those meetings are indeed "strengthening opportunities," and show the wisdom of the apostolic injunction—"forsake not the assembling yourselves together, as the manner of some is."

In the States of New-York, Ohio, and Connecticut, the work has been left principally with the State auxiliaries. In the slave State of Delaware, several of your agents have held meetings with good success, and an abiding interest has been awakened.

When we entered upon the duties devolving upon us as your servants and representatives during the recess of the Society, we found the treasury burdened with a debt of $2,126 30. We rejoice to be able to report to you the complete success of the strenuous exertions we have made to discharge it. THE AMERICAN ANTI-SLAVERY SOCIETY DOES NOT OWE A SINGLE DOLLAR. It is right to state that this desirable result, after what credit is due to individual effort and disinterestedness, has been brought about mainly through the exertions of the State auxiliaries of Pennsylvania, New Hampshire, and Massachusetts. Mr. Collins, our former general agent, has also a right to the acknowledgments of the Society for his most efficient co-operation at this crisis. Though engaged in another enterprise, in which payment of all moneys due to him must have been particularly desirable, yet at the very moment when, the treasury being in funds, by presenting his claim, he could have secured the payment of this debt of many hundred dollars, due to him from the American Society, he forwarded, in lieu of such claim, a receipt in full.

The publications issued the present year by the American Anti-Slavery Society, with those that have been used by us and your agents, though published by the Executive Committees of auxiliary societies, are as follows:

1. THE ANTI-SLAVERY EXAMINER, No. 12, entitled "*The Constitution a Pro-Slavery Compact.*" This is a work of 123 pages, comprising every sentence in the Madison papers referring to Slavery, with the address of the Executive Committee of the American Society on the duty of disunion, and other valuable documents; the whole showing the national compact to have been *intended* for what it really is—a covenant for the indefinite perpetuation of Slavery. Two editions of this work have been called for during the short time since its publication.

2. THE ANTI-SLAVERY EXAMINER, No. 13, entitled, "Can Abolitionists vote or take office under the Constitution of the United States." This is a work of 39 pages, by Wendell Phillips, and is a conclusive refutation of all the popular arguments against disunion.

3. "COME-OUTERISM:"—THE DUTY OF SECESSION FROM A PRO-SLAVERY CHURCH. By William Goodell. This is a work of 39 pages, and has been of much use.

4. A valuable series of two-leaved tracts, carefully prepared, under the superintendence of Edward M. Davis, of Philadelphia, with the following titles, of which ten thousand copies of each have been published, to the great benefit of the cause: 1. Extracts from the American Slave Code; 2. Declaration of Sentiments of the American Anti-Slavery Society; 3. The No-voting Theory; 4. Political Economy of Slavery; 5; The Superiority of Moral over Political Power; 6. Immediate Emancipation Safe and Profitable.

5. THE LIBERTY BELL; a handsomely bound, elegantly printed Annual, published by THE MASSACHUSETTS ANTI-SLAVERY FAIR, has been found by the Committee of great service in the prosecution of the cause.

One hundred and thirty thousand copies of the Standard have been issued during the year, and arrangements made by which a greatly increased circulation will be ensured for the coming year. The regular subscription list is now in a more satisfactory condition than ever before, owing to a rigid adherence to our system in business of regular cash payments, and to our faithful observance in the moral conduct of the Anti-Slavery enterprise, of the promise neither to conceal or compromise, which was given when the paper was first established.

Neither the Committee nor the editors have understood it to be most for the advancement of the cause, or to the satisfaction of the Society, whose property and organ it is, to make it agreeable chiefly as a literary, paper to those who are not Abolitionists: and the editors are aware of the temptation to which such a course would expose them, of writing to satisfy the pro-slavery public, to the grief and disappointment of the devoted friends of the cause. Paradoxical as it may seem, the former can be converted and benefited only in proportion as the truth makes them feel displeased and dissatisfied. The editors, therefore, while they would gladly make every exertion and concession which rigid adherence to principle can permit, to render the paper popular, and while they deprecate any method but the exhibition of "the truth in love," for the conversion of the pro-slavery world, choose rather to suffer unpopularity with the slaves and the Abolitionists, than to obtain a consideration that would degrade them in their own eyes, on the part of the supporters of Slavery. Both sides they cannot suit; and they prefer to cleave to the persecuted and despised for righteousness' sake. They aim to give a fair proportion of miscellaneous matter, and a good summary of foreign and domestic news, as this was the understanding with subscribers from the beginning, confirmed by their own pledge on undertaking this labor for the Society, that in these respects the paper should continue to be "a family newspaper." But they have been, as every reader will see, above all, solicitous to make the paper exactly what it was established to be, as the organ of the American Society;—the receptacle of all State and ecclesiastical doings and documents, which might help the members in their understanding of the obstacles they have to meet;—the medium of communication between Abolitionists, and their means of addressing the world at large;—and last and most important of all, a faithful and devoted leader of the van of our ceaseless march. The Committee commend Mr. Gay, the resident and efficient editor, to the high consideration of the Society; not for his sake, who has so nobly commended *himself*, but in justice to their own sense of duty. Providence, that brings the hour, has sent to the Society the man.

The Liberator, being individual property, and the organ of the cause, under the direction of Mr. Garrison alone, is without wrong, made interesting through a greater variety of collateral topics, than the public tenure and consequently limited field of the Standard, will rightfully allow. Your agents have been instructed by us to promote the circulation of this paper, as essential to the welfare and progress of the cause; and also to procure subscribers, as they should find opportunity, to the Pennsylvania Freeman and the Herald of Freedom;—the first the organ of the Pennsylvania Anti-Slavery Society, and the last the organ of the New Hampshire Anti-Slavery Society. Both are admirably conducted, and of the first order of efficiency in our enterprise.

The Executive Committee have often felt the need of a succinct codification of the laws of the United States, and of each separate State, on the subjects of Slavery and the colored race. Stroud's compilation has sufficed so well for the slave States, that we learn that the compiler has forbidden another edition, in consequence of the use made of the first by Abolitionists. We have, after diligent research, and correspondence with eminent jurists throughout the free States, gained the means of preparing a work, to be entitled, ANTI-SLAVERY EXAMINER, No. 14. SLAVE LAWS OF THE FREE STATES, which will also give all the laws affecting the condition of the free colored man in each of the free States; and mark the progress of the Anti-Slavery cause, by noting the unrighteous statutes that its agitation has effaced. From the need we ourselves have felt of such a work, we know how useful it will be to Abolitionists throughout the free States, as showing at a glance, the precise spot to which to direct the attention of their respective Legislatures, and the precise facts by which to arouse, and upon which to concentrate public attention. This work will also form a valuable appendix to our present report, though too voluminous to present to you at the present moment.

One more item of explanation we owe you. It respects the compensation of agents. The small payments they receive, do not deserve that name. Their salaries are, on an average, at the rate of $500 per annum,—the merest subsistence for themselves and those dependent on them. Their services may therefore in a word be termed gratuitous, since they *receive* merely their living, (Miss Kelley and Miss Hitchcock declining to receive any compensation,) and *give* so much in sacrificing the society of their families, their health, ease, personal safety, and comfortable establishment in life, for the promotion of our common cause;—$1,142.12 only has been paid to obtain the great amount of anti-slavery lecturing which has been done in so many of the States, at the instance of the American Society.

We and they, therefore, feel strongly to plead with you for a liberality during the coming year, commensurate with the great work of public reformation to be accomplished. We need funds to enable us to carry into effect FORTHWITH, that extensive agitation, by means of lecturing and publishing, that the condition of our wretched and disgraced country renders the most imperative duty.

The States most in need of anti-slavery labor we have been obliged to pass over without an effort, owing to the necessity of mainly laboring, during this year, where the interest in the cause would not only aid us to defray the expense, but help us to liquidate the Society's debt. We now need contributions to enable us to cultivate untilled fields. This can only be done by the diligent and persevering efforts of the single lecturer to small audiences, in the face of the deadliest opposition and hostility from everything, even most remotely connected with Church or State. Not till after this has been done, can a corps of lecturers advantageously enter the field. From Maine, where, during the present year, we twice tried the experiment, a body of our best lecturers returned without having effected half that they might reasonably have expected to accomplish for the cause, owing to the absence of any Anti-Slavery Societies, and the consequent lack of co-operation. We have been obliged to leave with the State auxiliaries of Connecticut, Rhode Island, Ohio, and New-York, all that portion of the Anti-Slavery field that falls within their limits, and we urge upon the friends the necessity of zealous co-operation with such of our agents as may visit them during the coming year, as well as that wise liberality which will enable us to send agents to their aid. Let those who declare themselves too busy in making their own livelihood, to be able to spend the time they would otherwise gladly give, in breaking down obstacles to lecturing and in securing the maintenance of devoted men who have talents that they would fain devote to the cause—let such, and they are many, remember the purpose for which they have appointed us their servants in the cause, and supply us with the means of doing the work they require at our hands.—c.

Haytian Sketches.—No. 2—The Haytian Gentleman.

"What! a *black* man insulting us at Washington in the capacity of Foreign Ambassador!—What! be jostled by a negro at the President's levee!"—is the vulgar outcry.

Why not? It is the lot of far more refined capitals than our own can pretend to be. Such a one is received at St. Cloud, albeit with the same feelings that made George and Charlotte somewhat cold and stiff in their reception of Franklin, after the Revolution in which we "rose and cut our masters' throats." You should see the Haïtian gentleman in his home, good people. It might, perhaps, qualify your dread of his presence in your own.

Suppose yourselves just landing in his beautiful island, after a fortnight's confinement in one of the small trading vessels which form the medium of communication between that republic and this; and about to make his acquaintance, as necessary to your comfort and respectability for many months.

In order to see him as he is, you should have some previous hold upon his sympathies; some claim on his consideration, as bearing letters from his foreign correspondent, or bearing a character as a philanthropist which may relieve him from the apprehension of your unconscious insults. Otherwise, he will be apt to look on you with something of cold contempt, as "*un blanc des Etats Unis*," and consequently a contemner, upon the face of you, of his worshipped country and himself.

In either of the above-named capacities—as the friend of his friend, or the well-ascertained Abolitionist, he will receive you, (always supposing you to be a gentleman, for he too is somewhat exclusive in his *foreign* relations,) with graceful and earnest friendliness. He tells you, on reading your *lettre de recommendation*, that there are but few good inns in the island: not one, perhaps, in the city in which you have just landed. But he hopes you will make his house your own, and allow him the satisfaction of doing all in his power to promote your convenience, pleasure, and the objects of your visit.

You will be a little surprised, perhaps, at the elegance of his Parisian French, or classic High-German, or the grave dignity of the sonorous Spanish in which he addresses you; for the last word you heard from one of the most refined and intelligent friends from whom you parted in Boston, was, most likely, one of pity for your hard case, condemned to the unintelligible patois—the West-India gibberish with which travellers and missionaries in these Islands garnish their letters to their homes.

But it is the Haïtian *gentleman* who is addressing you: the man of birth, education, foreign travel, wealth, and high refinement.

The founder of his family was just like the founder of all other great families,—a low-born soldier, a high-spirited slave; owing his freedom to the same swell of heart that bore onward Brutus and Cassius, Harmodius and Aristogiton: to the same generous impulse that banded the three hundred

"In bleak Thermopylæ's sepulchral strait."

and turned back the tide of flight on that New Jersey field where WASHINGTON cried, "God bless the New England troops!—God bless the Massachusetts line!"—as those with whom ourselves claim kindred renewed and redeemed the fainting battle. His French or Spanish forefathers were either nobles or freebooters; his more remote African ones may have been chiefs and princes for ought he or we know of the matter; for a land rich in noble blood is that great arena of Africa,—during so many centuries one vast theatre of kingly war;—just like all the other great quarters of the globe, and undergoing, like them, the alternate gleam and gloom of civilization and barbarism.

He had thus, in Yankee phrase, "a smart chance" of good blood on both sides of the house, before the actual grandfather that he knows of, appeared. It is equivalent to noble birth anywhere in America, for a man to have had an unimpeachable grandfather. You will see traces of that important personage in the Haïtian gentleman's dwelling. There hangs his portrait, painted by a native artist, between a head of Petion, the Haïtian Washington, and a pretty cabinet picture from a scene in Don Quixote—the fruit of his brother's artistical studies in France. Mark the features of his bronze-complexioned ancestor. How stern and strong they are;—marked, as those of the founder of a race should be, with an iron sagacity and an indomitable valor.

"Ah! yes—he was a noble soul"—says his dignified descendant, as you stand before the picture. "He was one of Christophe's Barons, and fought with him and Dessalines against Le Clere. But he grew tired of court-trappings and tyranny, and when Pétion struck for a republic, he saw at once how much better it was for the people." And then he gives you the history of those troublous times when blood ran down the city streets, from the mountains to the sea.

In the course of conversation you ascertain that your new friend was educated at Paris; or perchance at a German university. He speaks and writes four modern languages with facility, (to say nothing of Greek and Latin,) and is going to devote himself to English next summer. "It will cost me but little time or effort," he says. "I shall write to my European friends to send me some English gentleman whose education is superior to his means of living:—some younger brother of a dilapidated family, to whom a year's residence here may present some attractions. Some highly born and educated Scottish Catholic, who at his first coming hither, may make my habitation his *point d'appui*, and talk into me his native language, and cheer my family circle with his good company."

The library of your Haïtian friend will be a welcome resource to you. It is composed principally of the voluminous works of the Academicians and Encyclopedists of his mother country, with that lighter literature of "young France," in which men of his own color have taken so brilliant a place. He receives regularly the leading European journals, and keeps up with the times, the world over.

His city mansion, (if he live in the north,) is very finely arranged for business and for comfort. A curious eye can discern traces in it of every period since the building of the city. The massive walls of mingled coral and brick, are the same raised by the architects of the old Planters, over which every storm of conflagration has passed innoxious since 1792. The marble sphinxes that guard each side of the staircase of the inner court by which you ascend to the gallery or piazza leading to the reception-room, are relics of the reign of Christophe. The bust of Boyer, on the landing place, marks the supremacy of the republic, and the splendid uniform and sword thrown carelessly beside it, tell that the gallant colonel, your host, has recently returned from the quarterly review of the national guard.

Beneath the cool veranda, fronting the sea, you may spy his beautiful daughters, in the saffron and purple madrass which forms the prevailing *tignon* so becoming to the women of Häiti; their clear brown complexions, of whatever shade it has pleased God, set off by the gold ornament that become that complexion so much better than they do the white.

It is the delight of the majority of the inhabitants of the city, to sit round their doors at night-fall, in a semi-circle, facing inward, to save the eye from the glare of the sea and sky, for the enjoyment of social converse; just as the inhabitants of the Northern Temperate Zone, close round the evening h

French wines and perfumery: and he begins to feel anxious lest the cultivators should not be in betimes from the plain, to fill his coffee-*soude* (so he calls the ground-floor warehouse beneath his delightful drawing-rooms and sleeping apartments) with the commodity he gives in exchange.

He is apt to be a good business man, in whatever part of the Island he dwells. But the nearer to Port-au-Prince, the more of a patriot;—the more anxious to awaken the people to the use of their political rights. He watches earnestly for the coming of the courier, who is to bring him letters and newspapers from the seat of Government. Beautiful in his eyes are the dusty feet of that functionary, clothed in national red and blue,—sword strapped to his side, and pistol sticking out of his bosom—what for, nobody can tell; for assault in time of peace is rarer in that pastoral land, than in our own. But he is "had up" into the presence with all convenient speed; unfolds his little wallet of undressed hide; and soon your host is engaged, if a Liberal, with the *Manifeste* or *Moniteur*,—if a Conservative, with the *Patriote*;—but if a decided Tory, (as we should say,) with the *Temps*, the organ of Boyer's Government. But the Tory will find no answering voice in the courier's budget since the abolition of the Presidency for life.

All acknowledge Boyer's past services and high qualifications. Still the patriot found him a stumbling-block. "Boyer is a Statesman, doubtless;—amuses the Spanish devotees, with the name of a national church, and so keeps the Island united. But these priests are devouring us. It would be far better to get rid of them, though we lost the Spanish part by the riddance. Boyer keeps the peace,—all's calm—too calm by half. We need a little agitation. He's yielding—yielding, as the Liberals from Aux Cayes and Jeremie press their demands; but he is too slow. Old men always are. We can't wait. Only seventeen thousand dollars appropriated last year, (1840,) to public instruction! Shame! and the children being born and growing up—*not* slowly."

But the mid-day breakfast or the afternoon dinner waits;—served in silver and the richest china. Looking narrowly, you see the arms of the family delicately burnished in gold upon the edge of each *assiette*, and engraved upon every piece of the massive plate. He scorned to be indebted for these insignia to a French *Montjoie*, or an English Norroy king-at-arms. It is the coat of arms his grandfather, the Duke de ——, or the Baron de ——, whose name he bears, devised with the aid of Christophes herald, for the strengthening of the monarchy. He keeps it, though a republican and a liberal, as a matter of taste and sentiment.

The dinner is excellent, and the footmen abundant and attentive. He speaks to them, not like an English gentleman, as if they were machines; nor like a French gentleman with a sort of natural condescension; nor like an American gentleman, with awkwardness; but with the regard and courtesy of one who really feels that he is nothing without the aid of him he addresses. For "Liberté et Egalité"—his country's motto, is to the gentleman of Haïti no fiction, as will be shown hereafter, when we come to look deeper than the superficies of manner and appearance, and the polish superinduced by education.

All these are greatly in favor of the Haïtian Ambassador that is to be, when he is considered in comparison with the vast majority of those that he will be likely to meet at the Administration Soirées in Washington. We honestly think he will be the sufferer by the contact, and they by the comparison, though his good-breeding will prevent him from seeming conscious of it.

His manners are, indeed, perfect. Why should they not be? He has lived seven years, at different periods, in the first society in Paris. His grandfather was not one of Christophe's Dukes for nothing. When Christophe blew out his brains in his splendid palace, feeling that his fleeting monarchy was about to disappear, the spoils of it made his survivors rich. "They were busy there a fortnight, the great officers of the Court, settling affairs;" said one to me who had it from an eye-witness and participant: "They went in and out often, and it was observed that they always went gayly in, and came heavily out. A man does not step like an opera dancer, with his sleeves and his boots full of rouleaux of Doubloons."

Thus there were plenty of means to secure education for the family, and the entrée to European society; and to show in the Island-home, that mixture of barbaric splendor and rude simplicity, with that contrast of ignorance and high refinement, which characterize in their earlier time, the offsets from every European nation in America. So lived, and so doubtless seemed the gentry of New England and of Virginia, while yet we of the North American Colony depended on the land across the sea for our highest education and luxuries, and before we assumed, as a nation, the debased, unlovely, unvaried character that comes from the sacrifice of the moral nature for the purchase of material good.

The Haïtian gentleman is a philosopher. He talks like an oracle upon rights, constitutions, governments. Why should he not? his reading and observation have been as various and extensive as his continental education was complete. To see him seize with all the zeal of a reformer, or all the anxiety of a conservative, upon the Island journals, one would declare that it must be a leading Whig prescribing its future course for Hale's "Daily Advertiser," or an Abolitionist rejoicing in Garrison's "Liberator." "Ah! What can Conservatism do now!" he exultingly says, if a liberal. "The Communal Assembly at Gonäives has so greatly increased, that two representatives of the right stamp are returned. The people are waking up, they say. The cultivators came in strong, and seventy of the soldiery voted. Four thousand inhabitants in the commune of Gonäives, and three hundred and thirty-six votes cast: A few years since not a dozen. What is the proportion in your American cities? Do but listen to their address to Dupuy and Damier, on their election; and then to Dupuy's reply! It is admirable. We shall have a change soon at Port-au-Prince." And then your host reads you the heart-warming intelligence, with as much *gout* as yourself might do the returns of a Presidential election.

But the dessert has stood long on the table—the coffee, (without which nothing in the Haïtian ménage,) has circulated; and there is still time before sunset for a short swift ride. Your friend's stable is in the same "*ilet*" as his dining-room, and his pretty little pacing horses are brought to the door,—"so easy that you may carry a glass of wine at full speed without spilling."

He has a chaise or phaeton, but he will not recommend its use. "The people do not know how to harness or take care of it. Such a thing is never seen here. Saddlers in multitudes, but not a carriage-builder in the city, and scarcely a wheelwright. When you accompany me, as I trust you will, to my 'habitation,' (*anglice* plantation,) I will send you horses and a *bête de charge*. We travel here in no other way. We transport our merchandise from the interior, in no other way. See that *recua*, (train of loaded animals,) from Santiago de los Cavalleros, with hides. Don't think us barbarians,—*nous sommes encore jeunes*. Just so did they in England one hundred and fifty years ago, and just so they do in Spain at this day.

What is most note-worthy during the ride, may remain untold for the present; but it may be inferred without risk, from the prospect it presents, that the Haïtian in the United States will see nothing that can so deeply satisfy the love of the beautiful in nature, as the plains and mountains of his native land. "I could not live out of sight of these mountains!" said an accomplished Haïtian lady to me, in a moment of patriotic enthusiasm.

Our host will retire early, to-night, for he has many business letters to write in the early morning, besides a communication for the *Moniteur*.

I was once asked by perhaps *the* most distinguished ornament of American literature, from whom American Slavery had kept all knowledge of this interesting people, whether the Haïtian newspapers of which I spoke to him were grammatical and intelligible.

I have translated (see Miscellany on the fourth page) a eulogy on the character of General Guerrier, the late President, in order to give an answer to that doubt, which probably exists in many minds besides that of my distinguished friend. The style, in the original French, is the one peculiar to the French *eloge*, and which may be described as the florid-lofty. The articles of the same writer on political economy or national reform, are in an entirely different style. But Dumai L'Espinasse is not only a man of literary accomplishments—he is also a political chief and a historical character; besides being a specimen of the home-bred Haïtian gentleman. He was never off the Island; and when I last left it, in 1841, was in prison for libel; exactly as the uncompromising journalist of reform begins his career in every other country.—c.

(*To be continued.*)

Captain Walker.

The Emancipator seems inclined to blame me for not mentioning that the money which had been heretofore raised in Captain Walker's behalf, was raised through the exertions of the Boston Committee. I neglected to do so purposely, lest it should be thought, in consideration of the unfortunate choice of counsel, on whom the money was squandered, that the allusion to the Committee was invidious. If Mr. Leavitt thinks they deserve any credit, I beg that it may be understood that it belongs to them.

The Emancipator doubts whether I am rightly informed as to the conduct of this counsel. I have the best authority for saying that this man put the six or seven hundred dollars in his pocket, and up to this time has rendered no account of his stewardship, and moreover, that he did not appear in Court at the time of Captain Walker's trial, and made no exertion in his behalf. These facts are enough for the present. Time will show whether injustice has been done. If it has, I shall be glad to correct the statement. In the meantime, I will rather rely upon the information of my informant—all of which I have not given, because the rest is conjecture—than upon the guesses of the Emancipator.

What the North Does for the South.

The Augusta (Ga.) Chronicle makes the following summary of the benefits of the Union to the southern portion of it. He might have added, also—and they do it all for nothing, and we giving them in return only the privilege of keeping our slaves in subjection.

They build our houses, they adorn them with every comfort and convenience of which we have ever conjectured. They educate our children, and cover our nakedness from head to foot, with hats and shoes, coats and shirts; we eat their flour, cheese, butter, apples, codfish, potatoes, pickles, pork and onions—we feed our cattle with their hay, drive their horses in their harness and carriages with their whips—we walk with their sticks, ride on their saddles, write on their paper, wash with their soap, scrub with their brushes, sweep with their brooms, milk in their pails, cook in their pots, strike with their hammers, blow with their bellows, cut with their axes, sow with their seed, reap with their hooks, pull with their leather, whitewash with their lime, paint with their paint, march by their tunes, read by their lights, drink their congress water, smoke their segars—and last and best of all these blessings, we marry their pretty girls, who make the best of wives."

The Friends.

From recent letters of English correspondents, we learn that the Yearly Meeting of English Friends have resolved to send William Forster, Josiah Forster, and George Stacy, (three leading men among Friends,) in order to settle matters between the Anti-Slavery Friends of Indiana, and the pro-slavery body from which they have "come out."

These persons are members of the Committee of the British and Foreign Anti-Slavery Society, and as the representatives of that Society, and of the London Yearly Meeting, will give evidence of the Anti-Slavery character of both these bodies. They have to choose between a poor, and feeble, and despised meeting of Friends who are Abolitionists, and the great mass of the Friends in the United States, who are not. I think it not hard to guess the result of the mission, but we need not prejudge it.

Death of Mr. Bell.

Wm. C. Bell, Esq. of Kentucky, the celebrated socialist and opponent of many popular superstitions died suddenly the day before yesterday, (July 1st,) at the house of Mr. Bass, in Schuylkill Haven, near Pottsville, Pa. He was on a visit connected with the establishment of an industrial school at that place. On his death-bed he dictated a paper expressive of his firm conviction of the evil tendency of many popular religious doctrines. His body was brought to this city yesterday, by the Pottsville cars, for interment. It was his wish to be buried either in the Hicksite Quaker or the Laurel Hill Cemetery without any officiation of the hired priesthood. A brother of the deceased resides in this city.

The above paragraph is from the Philadelphia Ledger. Mr. Bell, it will be remembered, was the agent of Cassius M. Clay's paper, and has been most heartily abused by the pro-slavery religious press for his infidelity. He was man enough to despise these base attempts to undermine his Anti-Slavery influence, and did his duty faithfully and punctually in spite of priestly horror at his heresies. It is difficult to know what is meant by the term infidel, as it is applied so indiscriminately to all, whatever may be their speculative opinions, who are in their works in advance of the Church. It is enough however to know of Mr. Bell that his life was proof of a true and noble heart, and I am heretical enough to believe that he will be judged by that rather than by his intellectual assent to, or dissent from any theological dogmas. My personal acquaintance with him was slight, but I am glad to bear this small testimony to his worth. He has left behind him, I believe, a family who were dependent upon his exertions. His premature death may perhaps give rise to some wholesome reflections in those Liberty party and other pious editors whom hatred to the American Society or to Anti-Slavery, hurried into an unfeeling condemnation of a good and unoffending man.

This Week's Paper.

First Page.—*Pro-Slavery*: Governor Hammond's Letter—(*continued.*)—Clerical Despotism. *Selections*: Duties of the North. Annual Meeting of the Ohio American Anti-Slavery Society. Letters, from Cassius M. Clay, and Wm. H. Seward, to the Anti-Slavery Convention at Cincinnati.

Fourth Page.—*Poetry*: By Henry Grew. Aspirations. *Miscellany*: Critical notice of The Hour and the Man. Character of the late President of Hayti. A Heartless Persecutor. Prevalent Idea that Politeness is a Luxury not to be given to the Poor. Russian Serfs. Electricity and Agriculture. Extracts from Punch.

Second Page.—*Communications*: Letter from Illinois. Joseph A. Dugdale and the Society of Friends.

Annexation.—By the foreign news in to-day's paper it will be seen with what indecent haste the Texan Congress have accepted the proposal for Annexation. We have no room this week for any comments.

☞ Notice. ☜

An adjourned meeting of the Abolitionists of this city will be held at this office, 142 Nassau street, on Friday evening, at 5 o'clock, for the purpose of adopting a Constitution, and choosing officers for a new Society. A punctual and full attendance is earnestly requested.

GENERAL INTELLIGENCE.

Foreign.

From the New-York Tribune.

Summary of News by the Caledonia.

This regular mail steamer arrived at Boston on Thursday afternoon with London and Liverpool dates to the 4th instant, making her passage in about fifteen days.

The news is not very important.

The excitement which had existed previously in relation to the Oregon question, had entirely subsided.

The American provision market was in a very healthy state. Cotton was dull, and the prices barely sustained.

Parliamentary.—The third reading of the Maynooth bill, in the House of Commons, on the night of the 19th May, engaged the exclusive attention of that body until Wednesday, the 21st. These three nights of protracted discussion evolved nothing new.

The new treaty between England and France for the prevention of the Slave-Trade on the coast of Africa, has been signed at the Foreign Office.

The Catholic Bishops are up in arms against the measure now before Parliament, for establishing colleges in the North, the South, and the West of Ireland.

The money market was in a healthy state, and good paper was readily discounted at 2 1-2 to 3-4 per cent. Money has been in greater request on the Stock Exchange, than in the discount market.

Germany appears to be in a state of high excitement, in consequence of the schism which M. Ronge, the new Luther, who demands marriage for the Catholic priesthood, and the celebration of mass in the native, instead of the Latin language.

The steamship Great Britain is expected in the Mersey on the 3d of July, and will leave Liverpool for New-York on the 26th. She continues, as heretofore, to excite great interest in the Thames.

The project of uniting the Atlantic and Pacific Oceans is in a fair way of being carried out.

The abdication of Don Carlos in favor of his son, is the most striking event in Continental news. The obstinate old man was very unwilling to give up the semblance of royalty, and was only induced to do so, it is said, at the earnest entreaty of cooler and wiser heads. The resignation of Don Carlos, coupled with the declaration of his son, points to an alliance with the young Queen of Spain—a project which would be supported by a large party in that country.

Indian Cholera in Sheffield.—It was last week stated in the public papers that ten of the children of the Sheffield Workhouse had an attack of Asiatic cholera of the most virulent kind, and that one of them had died.

Tom Thumb is still the lion of the day in Paris.

Poland is still in a disturbed state: at Warsaw the prisons are daily increasing the number of their victims. The danger of correspondence is greatly augmented.

The House of Lords has passed the Heavyside divorce bill. The lady in this case is the *cher amie* of Dr. Lardner.

GERMANY.

From all parts of Germany the letters we receive are occupied almost exclusively with discussions on the division now raging in the Catholic Church. The new religious sect is gaining every day numbers of adherents, and even the lower order of the clergy join it with alacrity. In Austria no pains are spared to prevent its making its way to the people; in Catholic and bigoted Bavaria it is persecuted; but in Saxony, Prussia, and the minor states, it is either connived at or openly encouraged by the Governments. The King of Hanover has declared against it, but it is believed that eventually he will tolerate, and even encourage it.

IRELAND.

The Repeal meeting at Tara took place on the 22d ultimo. The numbers are variously estimated at from 10,000 to 20,000. O'Connell, of course, participated largely in the proceedings.

FRANCE.

Little has been said during the last fortnight in the Parisian journals, on American Affairs; but in the few articles that have appeared, a very decided opinion is expressed, that however menacing the Oregon question may appear, it will be settled amicably, the United States and Great Britain both having an immense interest in the preservation of peace.

TURKEY.

The accounts from Constantinople to the 7th of May, state that the health of the Sultan is on the decline.

From Mexico.

The United States squadron under Commodore Conner, consisting of the frigate Potomac, sloop of war Falmouth, and brigs Lawrence and Somers, arrived at Pensacola on the 23d instant, in ten days from Vera Cruz.

From the New Orleans Picayune we copy the following interesting letter. It will be seen that the writer expects a war with Mexico.

Vera Cruz, June 11, 1845.

An attempt at another revolution was made at the city of Mexico on the 6th inst. which at one time had a most serious appearance. A regiment broke through the guard stationed at the Government Palace, and took the President and Secretary of Foreign Relations prisoners; but the revolutionists were immediately afterwards put down by the citizens and soldiers, and the above distinguished personages set at liberty. In this affair a colonel, a captain, and about thirty of the privates belonging to the malcontents were killed, when quiet was once more restored. Many men in high station at Mexico are suspected of having a hand in causing this new outbreak, and it is said that ex-Secretary Tornel has been arrested and imprisoned.

With respect to politics, Texas is the all-absorbing topic of the day, and all eyes are turned in the direction of that country, in anxious expectation of the final solution of the pending question. The Government and people generally are pretty well satisfied that nothing can now prevent annexation. The former sees the moment arrive with regret when it must DECLARE WAR, or FALL, and the latter wait with anxiety the arrival of the time for the Government to take a step which, but for them, would have been taken long since, without even reflecting on the consequences—the declaration of hostilities against the United States. As one of your celebrated editors says, "nous verrons." In the meanwhile, the Government is noiselessly marching troops from Mexico into the interior, and although their destination is said to be California, still the knowledge of the fact that in that department the Government has no need, or immediate need, of more soldiers than are there now, would lead one to suppose that the real destination of those at present on the march northward, is the frontier of Texas, or that vicinity.

It would be folly, perfect madness, for a country like this, distracted and without means, to go to war with the United States, and for a country that does not belong to them; but I still think the measure will be resorted to. In my mind, the matter does not admit of a doubt—if Texas is annexed, Mexico will declare war. Foreign merchants are purchasing up all the cochineal that can be bought, and remitting it to Europe by every opportunity. Yours, &c.

Very Late and Important from Texas.

By the United States steamer Princeton, which arrived at Annapolis, Maryland, on Thursday afternoon at two o'clock, we have Texas dates to the 23d of June—from Wasnington to June 21st, from Galveston to June 23d. The news comes to us in a postscript to The Union. The President of the United States received the official papers at half-past 8 o'clock on Thursday evening, by a special messenger from Annapolis.

By this news it will be seen that the Annexation Resolution passed both houses of the Texan Congress, unanimously, and that the Senate had also unanimously rejected the proposed treaty with Mexico. A resolution had been introduced into both houses of Congress, requiring the Executive to surrender all posts, navy-yards, barracks, &c. to the authorities of the United States.

The Texan Congress assembled on the 16th of June, according to proclamation. The President sent in the following message:

Executive Department, Washington, June 16, 1845.

Gentlemen of the Senate
and of the House of Representatives:

I am happy to greet you, on this interesting occasion, as the Representatives of the People, again assembled in the discharge of your high and important duties. The call of an extraordinary session of Congress at this early day, by the Executive, was not made without the most mature deliberation, and a due reference to the great crisis which has arisen since your late adjournment, in the affairs of Texas, as well as the almost unanimous expression of public will, which took place throughout the country in regard to the same.

The Executive has now the pleasure to transmit to the honorable Congress, for such action as they may deem suitable, the propositions which have been made on the part of the United States to this Government, for the Annexation of Texas, and its incorporation, as a State, into that great and kindred Confederacy, together with the correspondence between the two Governments, which has arisen out of the same. This correspondence, entering, as it does, very fully into the views and sentiments of the Governments in question, renders it unnecessary for the Executive to add (for the information or consideration of Congress) but little thereto in reference to the proposed measure.

The Executive has much satisfaction in observing—what, no doubt, will forcibly arrest the attention of the Congress—that, although the terms embraced in the resolutions of the United States Congress may at first have appeared less favorable than was desirable for Texas, the very liberal and magnanimous views entertained by the President of the United States towards Texas, and the promises made through the representative of that country, in regard to the future advantages to be extended to her, if she consent to the proposed union, render those terms much more acceptable than they would otherwise have been.

The state of public opinion, and the great anxiety of the people to act definitely upon the subject of Annexation, by a Convention of deputies, as prescribed in the resolutions of the United States Congress, induced the Executive to issue his proclamation on the 5th of May, ultimo, recommending an election for sixty-one deputies, to be held in the several counties throughout the Republic on the 4th of the present month, and to assemble in Convention, at the city of Austin, on the 4th of July next. The recommendation has met the sanction of the citizens of Texas generally; and the deputies in the several counties, so far as heard from, having been elected upon the basis proposed, it is confidently expected the Convention will assemble at the time and place fixed upon. To this Convention the question of Annexation and the adoption of a State Constitution, will probably belong; and they will determine the great question of the nationality of Texas, as to them shall seem most conducive to the interest, happiness, and prosperity of the people whom they will represent. It is important that the "consent of the existing Government" should be given to their exercising the powers which have been delegated to them, in order to comply with a requirement to that effect in the resolutions on the subject of Annexation, passed by the American Congress. For this purpose, the present extraordinary session of the Congress of the republic of Texas has been convoked; and to its wisdom as a co-ordinate department, the Executive now submits the determination of the matter.

The services to be performed by the Convention will be arduous, and will probably engage it for a considerable period of time; and the Executive would respectfully recommend to Congress the propriety of making a suitable appropriation for the payment of its members, as well as the officers it may find occasion to employ.

The Executive has the pleasure, in addition to presenting Congress the proposition concerning Annexation, to inform them that certain conditions, preliminary to a treaty of peace, upon the basis of a recognition of independence of Texas by Mexico, were signed on the part of the latter, at the city of Mexico, on the 19th of May last, and were transmitted to this Government on the 2d instant, by the Baron Alleye de Cyprey, Minister Plenipotentiary of his Majesty the King of the French, at that Court, by the hands of Captain Elliott, her Britannic Majesty's chargé d'affaires near this Government. In consequence of the signing of these preliminaries, the Executive believed it to be his duty, in the recess of Congress, to make the fact known to the people of Texas, and to declare and proclaim a cessation of hostilities between Texas and Mexico, until the same could be communicated to, and acted upon by Congress and the Convention about to assemble. A proclamation for this purpose was consequently issued on the 4th instant, a copy of which is herewith transmitted. The preliminaries being in the nature of a treaty, will, with all the correspondence in relation thereto, be forthwith communicated to the honorable Senate, for its constitutional advice, and such action as, in its wisdom, the same shall seem to require.

The alternative of Annexation or independence will thus be placed before the people of Texas, and their free, sovereign, and unbiassed voice will determine the all-important issue; and so far as it shall depend upon the Executive to act, he will give immediate and full effect to the expression of their will.

His situation in regard to the important subjects now communicated to Congress, has, since their late adjournment, been one of great delicacy, and embarrassment. Questions of much difficulty have been presented for his determination, upon which the fate and welfare of the country depended; and, without precedent or constitutional guide for his governance, he has been obliged to assume, in consequence, great and severe responsibilities. He trusts, however, that Congress will approve the course he has adopted, and, by their enlightened counsels, relieve and direct him in the course hereafter to be pursued in relation to those questions.

The Executive is happy to announce to Congress, that Texas is at peace with the world; that with all foreign powers with whom we have had intercourse, friendly relations are maintained. The different tribes of Indians on our borders, with whom treaties exist, have continued to observe the same with good faith; and within the last few days, information has been received, that the only band of Camanches within our limits, who had maintained until then a hostile attitude towards Texas, have sued for peace, and expressed a wish to be permitted to come to Bexar to celebrate a treaty of friendship, which, on the part of this Government, has been complied with.

The arrangements made at your regular session, for additional companies of rangers to be mustered into service, have been carried into full effect, and have afforded adequate and very efficient protection to our frontiers. The receipts into the treasury have been sufficient to meet the various expenditures of the Government. A specie currency has been maintained without difficulty; and all the exchequer bills which were in circulation at the period of your adjournment, have been redeemed and withdrawn from circulation; and the Executive is happy to congratulate the Congress and the country upon a state of peace, happiness, and prosperity, never before experienced by Texas, and rarely, if ever, equalled by so young a nation.

It only remains for the Executive to express an assured confidence in your individual wishes to sustain the best interests of Texas, and the fervent hope that He who holds the destinies of men and nations in His hand, may crown your deliberations with His richest blessings.

ANSON JONES.

Resolutions assenting to Annexation were introduced into both houses simultaneously, and almost identical in their tenor. The Senate passed their resolution unanimously on the 18th of June, and sent it to the House. The House laid it on the table, and passed their own resolution unanimously, and sent it back to the Senate the next day. In the meantime considerable jealousy arose as to which branch should claim the honor of the paternity of the resolution, and it was finally settled that the House should take up the resolution of the Senate, and amend it. The House then passed it in its present form, and sent it back to the Senate, which body concurred. The following is the resolution as it passed both houses unanimously. It passed the Senate in one day after it was introduced—the rule being suspended for that purpose.

JOINT RESOLUTION

Giving the consent of the existing Government to the Annexation of Texas to the United States.

Whereas, the Government of the United States hath proposed the following terms, guaranties, and conditions, on which the people and territory of the Republic of Texas may be erected into a new State, to be called the State of Texas, and admitted as one of the States of the American Union, to wit:

[Here follows the resolutions of the United States Congress.]

And Whereas, by said terms, the consent of the existing Government of Texas is required: Therefore

Sec. 1. *Be it resolved by the Senate and House of Representatives of the Republic of Texas, in Congres assembled*, That the Government of Texas doth consent that the people and territory of the Republic of Texas may be erected into a new State, to be called the State of Texas, with a republican form of Government, to be adopted by the people of said Republic, by deputies in Convention assembled, in order that the same may be admitted as one of the States of the American Union; and said consent is given on the terms, guaranties, and conditions set forth in the preamble to this joint resolution.

Sec. 2. *Be it further resolved*, That the proclamation of the President of the Republic of Texas, bearing date May 5th, 1845, and the election of deputies to sit in Convention at Austin, on the fourth day of July next, for the adoption of a Constitution for the State of Texas, had in accordance therewith, hereby receive the consent of the existing Government of Texas.

Sec. 3. *Be it further enacted*, That the President of Texas is hereby requested immediately to furnish the Government of the United States, through their accredited minister near this Government, with a copy of this joint resolution; also, to furnish the Convention to assemble at Austin, on the 4th day of July next, with a copy of the same; and the same shall take effect from and after its passage.

On the 18th instant, in the Senate Mr. Greer introduced a joint resolution offering "a nation's gratitude to Major General Andrew Jackson," which resolution was unanimously adopted.

On the same day, Major Kauffman introduced a bill setting apart a portion of the public land—lying between the Arkansas and Red rivers, for the payment of the national debt, read the first and second time and referred to the Committee on the state of the Republic.

On the 19th, in the Senate, Mr. Greer introduced a joint resolution, relative to the introduction of United States troops into Texas—read the first time.

Mr. Kauffman's bill, "setting apart land for the payment of the public debt," &c. was taken up, read the second and third time, and passed.

Mr. Lawrence introduced a resolution for the relief of Post Captain E. W. Moore—read the first time.

Commodore Moore has already been restored to his command. Congress probably adjourned the 25th of June.

We are informed that the propositions from Mexico have been rejected, and that the resolution inviting the United States troops have been adopted.

Memoranda of the conditions preliminary to a treaty of peace as agreed upon by Ashbel Smith, on the part of Texas, and Mr. Cuevas, on the part of Mexico, and the accompanying papers as submitted to the Senate by President Jones.

I. Message of President Jones, transmitting the treaty and papers to the Senate.

II. Letter from Baron Alleye de Cyprey, transmitting to the Executive of Texas the conditions signed by Ashbel Smith, and the agreement on the part of Mexico to accede to them as the basis of a formal treaty.

III. Conditions preliminary to a treaty of peace.

1. Mexico consents to acknowledge the independence of Texas.

2. Texas engages that she will stipulate in the treaty not to annex herself, or become subject to any country whatever.

3. Limits and other arrangements to be matters of agreement in the final treaty.

4. Texas to be willing to refer the disputed points with regard to territory, and other matters, to the arbitration of umpires.

Done at Washington (on the Brazos) on the 27th of March, 1845. (Signed,) ASHBEL SMITH, Secretary of State.

Certified copy of the original presented by Captain Elliott. (Signed,) ALLEYE DE CYPREY, BANKHEAD.

Mexico 20th May.

IV. Acknowledgment by Cuevas of the receipt of these preliminaries, through the intervention of Baron Alleye de Cyprey; and declares that the national Congress having consented that Mexico will accede to the preliminaries proposed by Texas, as the basis in a formal treaty. May 19th, 1845.

V. Additional declaration by Cuevas. If this negotiation is not realized on account of circumstances, or because Texas, influenced by the law of the United States on Annexation, consent thereto, either directly or indirectly, then the answer which is given under this date to Texas, shall be considered null and void. May 19th.

VI. Letters from President Jones to Baron Alleye de Cyprey, acknowledging his kind offices in bringing about the negotiation, &c. &c.

To these was appended the Proclamation of President Jones of June 4th, declaring a cessation of hostilities.

This treaty was considered by the Senate in secret session, on the 21st of June, and rejected by a unanimous vote, and the injunction of secrecy removed.

The following is the official announcement of the passage of the resolution:

Washington, Senate Chamber, (*Special Session,*) June 21, 1845.

Sir:—In compliance with your request, I herewith transmit you a correct copy of the joint resolution, giving the consent of the existing Government to the Annexation of Texas to the United States, which has passed both houses of the Texan Congress. Respectfully,

HENRY A. JEWETT, Secretary of the Senate.

To A. J. Donelson, Chargé d'affaires of the U. States.

Died.

In this city, on the 2d instant, Catharine Grew, wife of Henry Grew, aged 71 years.

Although not a member of an Anti-Slavery Society, she was an ardent friend of the slave, and, for several years bore a practical testimony against oppression, by carefully abstaining from the use of the products of the slave's unrequited toil.—*Penn. Freeman.*

NOTICES.

LECTURES BY FREDERICK DOUGLASS.

Frederick Douglass will lecture in

Athol,	Mass.	July	4, 5th
South Wilbraham,	"	"	11
Albany,	New-York,	"	12
Troy,	"	"	13
Windfield,	"	"	14
Utica,	"	"	15
Rome,	"	"	16
Syracuse,	"	"	17
Skaneateles,	"	"	18
Waterloo,	"	"	19, 20
Palmyra,	"	"	21, 22
Rochester,	"	"	23, 24

He intends going as far West as Buffalo—and returning, will hold series of meetings in such towns as he may find it convenient.

THE COVENANTER.

It is proposed to publish a monthly Periodical, thirty-two pages octavo, with the above title, in the city of Philadelphia, the first number to be issued on the first of August, 1845.

The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.

2. The evils and dangers of Popery, in its religious and political aspects.

3. The divine right of Presbyterian Church government, in all its parts.

4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.

5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.

6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.

7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Messrs. Robert Wallace, James Milligan, James R. Willson, D. D. William Sloan, Samuel M. Willson, Wm. L. Roberts, J. B. Johnston, James M. Willson, Andrew Stevenson, James Wallace, Hugh Stevenson, J. J. McClurkan, James Beattie.

TERMS.

The Covenanter will be published monthly at one dollar per annum, if paid in advance, or before the publication of the fourth number; *one dollar and twenty-five cents*, if paid after the publication of the fourth number, before the termination of the year; and one dollar and fifty cents, if not paid till the expiration of the year. These terms are exceedingly low, and will be invariably adhered to.

Single numbers, twelve and a half cents.

D. SMITH.

ABOLITIONISTS OF RHODE ISLAND.

Dear Friends,—*The Annual Fair* of the *Providence Ladies' Anti-Slavery Society*, will be held in this city on the *first Wednesday* (Commencement Day) of September, 1845.

On behalf of this Fair, we would address not only the friends of Freedom in Rhode Island, but the enemies of Slavery everywhere. "Our Country is the world—our countrymen are all mankind." We are endeavoring to overcome, not only our foes, but the foe of universal freedom and of all freemen. The *spirit* of Slavery recognizes, not geographical limits, neither should the saving spirit of freedom. The friends of *Slavery* make common cause. They pour out their sympathy to each other in overwhelming currents. Why should localities throw the cramping cords of restraint around the *energies*, and the blasting influences of non-co-operation, about the *fellowship* of the truly free?

The recent startling and bloody aggressions of the slave spirit in threatening, imprisoning, branding, shooting, and murdering those of our brethren who dare feel, speak, and act for the bondman as bound with him; who dare think that mercy is *not* a crime, call for strengthened and more powerful, nay, unwearied exertions—more self-denial—personal sacrifice on our part, that we may bid the monster back to the hellish place of its birth. As a nation, we are on the verge of ruin. The prisons, the bloody defiance of the oppressor—the cry of our murdered brother's blood, from every mountain and valley—plain and swamp, of the South;—the shriek of the captured fugitive, as he is hurled back to bondage by slavery's northern "hell dogs;"—all these and more, proclaim to us that inaction is *treason*, and silence, *crime*.

Come and help us. Help us expel from the world a monster spirit that gluts upon the liberties and lives of God's free men. Be not penurious—"As ye would that others should do to you, do ye even so to them." Your own bodies are imprisoned—the fetters are on *your* limbs—the iron in *your* soul—inasmuch as this is your brother's fate.

Give us of your substance—no matter of what name, kind or nature it may be—everything—anything will be valuable. Almost *every* person has *something* that may be devoted to this purpose. Will you not hunt it up? Do it for humanity's sake—for God's sake—for your own sake.

All contributions, or communications for information or otherwise, may be sent to the Anti-Slavery Office, corner of Broad and Dorance Streets, care of Amarancy Paine.

S. R. Harris, *Hannah B. Shove.*
Mary R. Clarke, *Lucretia Francis,*
Abby Thurber, *Olive Taber,*
Sarah B. R. Foster, *Abby A. Lake,*
Caroline Ashley, *Abby Burgess,*
Sarah R. Smith, *Mary Smith,*
Elizabeth H. Brown, *Amarancy Paine.*

Providence, May 10th, 1845.

THE CHAMPION OF FREEDOM.

A monthly sheet, devoted to the *Free Produce* enterprise, and Industrial Association, is again to be resumed, at the following reduced terms. Three copies, (of twelve each,) $1, seven for $2, twelve for $3, and twenty-three for $5. To those wishing to purchase by the quantity, for gratuitous distribution, it is offered at $2 per hundred, or 25 cts. per dozen.

It should be borne in mind, that *this periodical is the first, and* (as yet) *the only one in the world whose main feature* is the *application of the abstinence principle to the product of slave labor.*

LORENZO MABBETT.

Sodus Domain, New Alton, Wayne co, N. Y. Alton P. O. ☞ Anti-Slavery papers please copy.

BARGAIN EXTRAORDINARY!

THE "*Amity Mill*" property, near Salem, Columbiana county, Ohio, is now, owing to *an absolute necessity*, on the part of the owners, *to make sale*, offered at *more than fifty per cent. below its cash value.* The property consists of an *excellent farm* of one hundred and sixty acres, with good buildings. One hundred and twenty acres of the land, cleared and in a good state of cultivation. The mill is one of considerable note, and its flour is in good repute at the East. This building is nearly new, and is not surpassed in execution and convenience by any flouring mill in the State. It is five stories high, has three run of Burrs, two of these have ground and manufactured in twenty-four hours, *one hundred barrels of flour.* The water-wheel is secured from all obstacles by ice. Space will not admit of a full description of the building. Its conveniences of conveying wheat from one story to another, its various apartments, the completeness of its machinery, &c. &c. must be seen to be understood, or their value appreciated. The supply of water is ample, except at times of the greatest drought. The building alone, cost at least, *ten thousand* dollars. Adjacent to the mill are, an *oil mill*, thirty feet by thirty-four feet, four stories; a good dwelling, twenty-two feet by thirty-two feet, two stories, with cellar. Also, a store-house, eighteen feet by twenty-four feet, two stories, with cellar. Also, a warehouse, fifteen feet by fifty feet. Also, a cooper-shop, sixteen feet by one hundred and six feet.

The property lies in one of the best wheat growing regions in Ohio, and but three miles from Salem, a very thriving town, of twenty stores, and a population of one thousand two hundred, but without water-power.

This property cost $20,000, and is now offered at the low sum of $8,500—$3,000 only required in hand.

For further particulars, inquire of

B. B. DAVIS, Agent.

Salem, 6th mo. 5th, 1845.—2m.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.		**IRON.**	
Pot, first sort 1844.	3.87½ a 3.	Pig, Eng. & Sc. ton	35.00 a .
Pearl	4.25 a .	do. American	35.00 a 37.50
CANDLES.		Bar do. rolled	95.00 a .
Mould, tallow lb.	9 a 11	do. Russia P,S,I,	107.50 a 110.00
Sperm	27 a 29	do. do. N. Sable	a
Stearic do.	20 a 24	do. Swedes	87.50 a
COAL.		do. Eng. com.	77.50 a 80.00
Liverpool, chaldron,	8.75 a 8.87½	do. do. refined	90.00 a .
Newcastle	8.00 a 9.00	Sheet E. & Am. lb.	7 a 7½
Scotch	7.00 a 8

Poetry.

For the National Anti-Slavery Standard.

J. Oswald Murray's Poem, condemning the ministers of the Free Church of Scotland for accepting the contributions of slaveholders, altered for the candid consideration of all persons who approve of the same, while they purchase and use the products of slave labor.

BY HENRY GREW.

"So ye will take the vile accursed" thing,
"The price of human wrongs and human tears,
And then with canting sophistry," ye sing
No "treachery" in "our ears."

"And will ye stretch the hand to Southern lords,
Lords of the whip and fetter, and of man;"
And give the tempting gold, more choice than words,
To soothe them, "if ye can."

"Ye, who so lately struck for Freedom's sake,"
And vowed eternal fealty to the cause;
Ye are the men who of vile gains partake,
"All for a little dross."

"Even Pharisaic hypocrites of old
Cast from the Temple's sacred treasury
The price of blood, the stained, ill-gotten gold,
The cursed Judas-fee."

"But ye, the" men "of better, clearer times,"
Men "of a church that *calls* itself the Free,"
Receive the bloody fruits of "distant climes
To share with Slavery."

"Have ye forgot the deep, condign disgrace"
Yourselves "have heaped upon the" "oppressor's"
"name,"
"That ye so willingly assume his place
And rush to share his shame?"

Forget ye not "the Hero who declared"
"Unto the least of these it is to me?"
To pay the oppressor for his spoils, ye "dared:"
Is this no "treachery?"

Now do ye heap on Scotia's priests "disgrace,"
Because they took the Southron's impious "gold;"
Go then with them and take your *honored* place,
Ye bought the spoils he sold.

"Lo! in the" garments of your wardrobes, "men
Will see the slave's blood with the" cotton "mixed:"
On every plate of sweetened luxury "then
Shall gory stains be fixed."

"And in the pauses of each" luscious round
"The music of his groans shall greet your ears;"
And, mingled with your offered thanks, shall sound
The "dropping of his tears."

Oh! see thy brother trodden down in wo;
Hear "women's shrieks" still quiver Slavery's air;
Then tremble, *for the profit you bestow,*
Is that which keeps them there.

From the Dublin Nation.

ASPIRATIONS.

"Only that man is destined to lead others, who has first practised what he requires of them—who has given manifest proofs of obedience and humility—who to prudence joins simplicity, to severity mildness."—*Gangnelli.*

"The man who would reform the State, should begin by reforming himself."—*Bamford's Life of a Radical.*

Brethren, let us raise a temple,
Of enduring glory rare,
And bequeath it to the future,
To preserve with jealous care—
Let us train a new-born spirit,
Fit to serve and worship there.

Let it be a lofty nation,
Where a trampled province stood,
Purified by long probation,
All unstained by fraud or blood,
Triumph of the emulation,
'Mong the pure, and just, and good.

Learn this truth—the hero's courage
Is not for the field alone;
In your daily toil and struggles,
Let its spirit rule be shown;
Heroism—noblest, brightest—
Oft on peasant cots hath shewn.

Let us *practice* self-denial,
Schooling well the wayward heart,
Bidding every worthless motive
From its sanctuary depart—
Teaching it in every station
Still to play a fitting part.

Let us pluck from out our bosoms,
Hate, by injury nourished long—
Charity's brightest spirit hallows
Leagues of truth, sublimely strong—
'Tis the triumph of the injured
To forgive the bitterest wrong.

Through the mire of sensual pleasure
Let not life's fresh current run—
Life holds many a lofty treasure
That may easily be won
By the man who shuns the marsh-light,
And that gazes on the sun.

Let us seek the light of knowledge
Still to guard and guide our way,
Looking out our faults and errors
'Neath its clear and scorching ray—
Learning (with the power of using)
Strength that slumbered 'till to-day.

Cherish pure and gentle feeling,
Sanctifying hearth and home—
Bear ye, truth and stern virtue,
On the mart, or 'neath the dome;
Thus shall strength, and power, and triumph,
To your cause and councils come.

Thus shall rise a mighty nation
On the ruins of the past—
Private worth and public virtue
Be the shields around it cast—
Thus, a land-mark to the nations,
Shall our country rise at last.

Miscellany.

THE HOUR AND THE MAN.

A Historical Romance. By Harriet Martineau.

Years have passed since the appearance of this work, and yet no voice is heard of praise or blame, from the American reviewers. There is a reason for their silence. A work involving Anti-Slavery principles, cannot be discussed by them, without perilling the means whereby they live. The periodical literature of the country suffers more cruelly under the despotism of public opinion, than even the sermons and the newspapers; just as the blossoms wither where no water is, sooner than the sturdy boughs they adorn. "Oh, my leanness, my leanness," is the cry that issues from the pages of more of our Monthlies and Quarterlies than the poor North American. So carefully are they weeded of all that can give offence, that, on moral subjects, or any subjects involving moral principles, they are absolutely bare of ideas:—mere "alms-baskets of words." The most free and adventurous of them, feeling that to overlook entirely any work of distinguished literary excellence, would argue their eyes not worth the keeping, have mentioned this work as an item in their literary intelligence. Further it was not safe to go.

Bulwer's admirable satire upon the craft and mystery of reviewing is full of truth. There really are but three ways for reviewers by profession to take, in dealing with a new work. It must be either "plastered, slashed, or tickled." They could not praise it, "The Hour and the Man"—that were equivalent to abdication of the chair editorial. They could not condemn it; for to pass sentence on the innocent and excellent, is as derogatory to the character of the judge, as to pardon the criminal:—and Harriet Martineau has a character too well established, both as a writer and as a woman, to admit of their having recourse to the editorial "tickle." To attempt this in the present instance, would be merely to render themselves ridiculous. It was safest to be silent.

To do themselves and the occasion justice, they must step above their craft, and speak not only as reviewers, but as true critics and as men. They must hail the author of "The Hour and the Man," as one of those clear-headed, true-hearted beings, whom the Divine Spirit has employed as *co-workers* as well as instruments; so completely has the spirit of boundless benevolence to all mankind become theirs. To this the mere leader of the literary coterie is not equal; and for that reason he dare not do justice to the rare ability with which this book is written. Its greatest excellence he dares not allow himself to feel—its lowest he dares not suffer himself to praise.

The highest power of the artist is shown in subjugating the local and the accidental to the universal. It is one of the highest triumphs of Shakspeare, that *white* and *Christian* Englishmen and their descendants have, from age to age, sympathized with the sooty, unbelieving Moor. No less a triumph is achieved by Harriet Martineau, when "the wealthy curled darlings" of negro-hating New England follow with breathless interest the fortunes of Toussaint. One such appeal as this, through the conventional and the adventitious, to the soul in men's bosoms, is of more value to the cause of humanity than whole libraries of statistics. More of the latter than will serve as ballast, are as much to be deprecated in the cause of reform, as a superfluity of sand and gravel-stones would be on board a freighting-ship. Justice—generosity—self-denial—magnanimity—hope—love—sympathy, these are more thoroughly awakened and set to work, by having the past placed before them as a picture, than as a statistical and chronological table.

Few know enough of the history of that "Land of Mountains," (as its original and its present inhabitants have called St. Domingo,) where the scene of this work is laid, to be aware how true it is to the actual past, or how many of the striking words of Toussaint are exact transcripts from the historic page. Shakspeare was not truer to Hollinshed and Hall, than Harriet Martineau has been to the various Haitian and English narratives and biography, which give fragmentary delineations of the great soul she has made to pass before us, true and beautiful as when it lived on earth. Those whom we have heard conversing upon this character, speak of it as an able invention on her part; a character skilfully planned, and led by well managed circumstances into striking situations. But, though we are made aware, in her other works, of her great powers of originating and combining, there was in this case but little field for their display. She has but taken Toussaint as she found him, whether as a slave or as a ruler, as a parent or a soldier, a royalist or a republican; amid the palm-crowned hills and brimming rivers, or surrounded by all the luxury and pomp of vice-royalty in the "Queen of the Antilles." She has done more than to *invent a character.* She has the gift of a feeling heart and the seeing eye; (a greater than the greatest mere skill in the art of making a "counterfeit presentment,") and finding those characters and situations that it has pleased God to leave half-buried and forgotten in a far-off isle, and among a despised and trampled people, she has put her soul into them, and they live again, and forever. It is to be feared that few in the United States are able fully to see how true and *living* they are. The highest efforts of genius have ever to create the taste in one age which they are to gratify in the next; and in proportion as the enthusiasm for true greatness in human nature becomes general, will such instances of it as Harriet Martineau has seized upon and immortalized, become treasures of the popular heart. It is one of the canons of criticism that the scene of a work of fiction should not be laid in times too well known or too near our own. With the European and North American reader, "The Hour and the Man" is not open to the objection that will lie against it with the Haitians. The obscurity of distance and ignorance lies between us and the scene of these adventures, as thickly as the lapse of ages; while the children and the grandchildren of the actors of that day and time, will feel as Americans would, on seeing the life of Washington and the events of their Revolution moulded into the form of a historical romance. It is understood that M. L'Instant, of Port-au-Prince, has been engaged in translating this work into French. Doubtless his countrymen will cheerfully bear to see the most interesting passages of their history and of that of the founder of their nation, woven into a historical romance, if the world shall thereby be induced to take a juster view of them as a people.

We will not dwell upon the extraordinary beauty of description, the harmonious union of the fictitious with the real, the graphic corner-touches which, among the minor *dramatis personæ* so happily give a character in a couple of strokes. All that goes to illustrate the genius and skill of Harriet Martineau, as a literary artist, may be safely left to the reviewers, as soon as they can safely handle it. It is with the noble struggles between loyalty and freedom—between affection and mistaken sense of duty—between the principles of non-resistance and the demands of temporary expediency in the mind of Toussaint, that we are more deeply penetrated. It is only the very highest order of soul that could have apprehended and set forth those with such a power and distinctness that inferior ones acknowledge the sublimity and beauty which they had otherwise failed to perceive. Many a one, among such, hesitates to speak of Harriet Martineau as she should in justice be spoken of, both as an author and as a woman, for the reason that Lord Marchmont gave to Dr. Johnson:—"Sir, I am not going to make an encomium upon myself, by telling you the high respect I have for you."—c.

CHARACTER OF THE LATE PRESIDENT OF HAITI.

[*Translated from the Moniteur Haitien,* DUMAI L'ESPINASSE, *Editor; for the National Anti-Slavery Standard.*]

It is not in the narrow limits of a journal that it is possible to express the irreparable loss that the Republic of Haiti has suffered in the death of its President, PHILIP GUERRIER. Even the pages of history, to which this great name belongs, will not be able to tell all that is beautiful, rare, and exemplary in this noble life.

As a soldier and as a great captain, history must place him among the most illustrious of the military heroes who embellish the noble times of our independence. As a statesman, and as chief of the nation,—as a model of virtue, of modesty, and of disinterestedness,—as a devoted friend of the rights and liberties of his fellow-citizens, and as the saviour of his country, his statue will stand side by side with that of Petion, the immortal founder of the Republic; and both sainted names will be consecrated by the grateful love of the Haitians, and the admiration of the world.

Never did a purer soul ascend to heaven than that of PHILIP GUERRIER:—never were a private life or a political career more irreproachable:—never was a chief borne to the grave with such unanimity of regrets and blessings.

When the Haitian people, oppressed by the most degrading despotism, decimated by internal war, and menaced on all sides by national disorganization, turned their eyes to him as, under God, the only Messiah of deliverance, though they knew well how many hopes surrounded a name made illustrious by so many shining deeds, they yet had not suspected that under the garb of the soldier was concealed the wise, skilful and profound politician—the model chief of a State.

How much greatness, how much glory has been added to his name by the short but ever-memorable period between the third of May, and that melancholy day when it pleased our great Master to take him away from the work of union, peace, brotherhood and beneficence, that he had begun!

No, Philip Guerrier!—thou hast never caused the cry of blood and torture to be heard among this people! thou hast never ruled by terror. No wives have been made to mourn,—no mothers and orphans to weep by thee! Thou hast never sacrificed Liberty to thy pride. Thou hast ever worshipped her with the people. Thou hast laid down the sword of the warrior, to speak to us the peaceful and persuasive language of progress. Thou hast made thyself the protector of learning; thou hast given the means of obtaining knowledge to our children; thou hast rebuked alike the flatterer and the informer; thou hast never withheld the truth through fear of man; thou hast traversed the stormy strait into which unskilful hands had thrown the country, with a prudence and genius which have in the most astonishing manner united the scattered members of the social body, and brought about a happy union, as the fruit of thy wise, pure, persuasive and faithful administration. Thou hadst no wish for other empire, force or power, than that immovable one,—the affection of thy fellow-citizens.

Never was *that* wanting to thee, magnanimous chief, and never was a Government more rationally strong than thine.

We bless thee, illustrious veteran—tried captain,—tireless defender of our liberties,—saviour of our nationality! Ascend to heaven like PETION thy great model, without having caused other tears to flow than those which thy loss has wrung so abundantly from thy fellow-citizens: and may the divine Arbiter of events, whose almighty hand has never ceased to scatter benefits upon us, accomplish the destinies of this noble people that he has constantly crowned with his mercies, by guiding in thy footsteps those whom his ineffable goodness shall appoint to be our guides in the painful path before us.

From the Knickerbocker.

A HEARTLESS PERSECUTOR.

The following affecting sketch comes to us in the hand-writing of a correspondent in Boston, to whose pen our readers have been indebted for many a pleasant communication. We call upon our friend for *the name* of the prosecutor in the case referred to. We desire to assist in handing it down to perpetual infamy: "There are scenes occurring almost daily in our Police Court that are well worthy of more than a passing record, if but for the glimpses they give us of poor humanity under some of its more melancholy phases. A week or two since, I happened to be present when an Irish woman was brought before one of our police justices on a charge of stealing. She was young, had a pleasing and rather handsome countenance, was clad very tidily, and altogether looked like one who had seen better days, and still in her poverty preserved some of the pride of that more happy period. In her arms she held a little boy of some three or four years, with a profusion of light curly hair clustering about his temples, but whose pale cheek and sunken and lustrous eyes told too plainly that Disease and pinching Want had, even thus early, marked him for their own. The mother was charged with stealing bread from the door of a grocer. The complainant, a hard-featured, shrewd-looking man, with a long nose, and sharp, restless eye, was called to the stand. He told a straight-forward, circumstantial story, the substance of which was, that his baker was in the habit of leaving bread for him at the shop-door before it was opened in the morning. For several days past he had missed part of it; sometimes a whole roll, sometimes more, and once only *part* of a roll. In order to put a stop to these depredations on his property, he one morning lay in wait for the trespasser; when, about daylight, he saw the prisoner come out of her miserable under-ground abode, leading her sickly boy by the hand. Passing by where the witness was concealed, she stopped at his door, took up a roll, and breaking it in two pieces, gave one to her boy, and restored the other to its place. She then turned back, when the complainant seized, and hurried her immediately to the watch-house; taking care, in the meantime, to snatch from the half-famished boy the moiety of the loaf he was so eagerly devouring. The witness here produced the piece of bread, and pointed to the marks of the child's teeth, in part corroboration of his testimony. After hearing the story, the Judge turned to the woman, and asked her if she had anything to say in denial of the truth of the charge. "Nothing, nothing, your Honor," replied the poor woman, laying her face on her boy's head, and straining him to her bosom, while her body swayed to and fro in the agony of grief: "I am guilty, guilty! But it was not for myself I took it. Ah, sir! I'm a poor lone woman, and work hard when I can get work. But for the last ten days I have had nothing to do, and my money was all gone; and since yesterday morning we had not had a morsel to eat. I am used to it myself; but I *could n't* hear little Dennis cry for bread and not give it to him!" The Judge was evidently touched by the woman's distress, and, turning to the complainant, asked him if, under the circumstances, he should persist in the prosecution. "If," said he, "you will withdraw your complaint, it will be performing an act of mercy which I should be very glad to second." Vain appeal! Though the eye of every man in court was fixed upon the prosecutor with looks that pleaded for his victim, no emotion stirred the repose of his hard and selfish features. He kept no account with Mercy. The right of property had been violated, in his eyes the most sacred of human rights, and he claimed the penalty of the law. "This is a cruel case," said the Judge; "and really I feel extremely loth to punish this poor woman for an act so venial, crime though it be in the eye of the law. But although this plaintiff might have pursued a very different course, without doing any injury to the cause of justice, or impairing in the least degree whatever title he may have to the love and respect of his fellow-men, still *my* duty in the case is imperative; the law allows me no discretion. I would it were otherwise. Put her down for one month in the House of Correction, Mr. Clerk." "Oh, Dennis!" exclaimed the poor woman, in a paroxysm of grief, as she strained her boy still closer to her bosom, and bathed him with tears; what 'll you do *now*, my poor child, when you've no mother to look after you, and keep you from harm's way?" "Don't grieve yourself about *that*, Mrs. McGinnis," said one of her own country-women, who had hitherto stood in the back ground, but now came forward, and took the prisoner by the hand; "don't grieve for the likes of that, Ma'am *I'll* take care of your boy; and while I've a *petaty* in the pot, he shall have his mouth full." "God bless you!" exclaimed the mother, wringing the woman's hand!" "may the Holy Virgin smile on you!" "Come, step along, Ma'am," said the officer, as he put the mittimus in his pocket; "don't stand growling here; the cart is waiting for you." The woman slowly and mechanically obeyed, followed by little Dennis, with one hand clasped in that of his new friend, and the other pulling at the skirts of his mother's dress. Arrived at the outer door, the little fellow was resigned "with many tears" to the care of his kind protector; the mother went slowly and droopingly down the steps, without again lifting her head, or looking back upon her half-weeping, half-wondering boy; and in a moment more she was seated in the covered hearse-like wagon that was to carry her across the "bridge of sighs" to the felon's home.

From the New-York Tribune.

PREVALENT IDEA THAT POLITENESS IS A LUXURY NOT TO BE GIVEN TO THE POOR.

A few days ago, a lady, crossing in one of the ferry boats that ply from this city, saw a young boy, poorly dressed, sitting with an infant in his arms on one of the benches. She observed that the child looked sickly and coughed. This, as the day was raw, made her anxious in its behalf, and she went to the boy and asked whether he was alone there with the baby, and if he did not think the cold breeze dangerous for it. He replied that he was sent out with the child to take care of it, and that his father said the fresh air from the water would do it good.

While he made this simple answer, a number of persons had collected around to listen, and one of them, a well-dressed woman, addressed the boy in a string of such questions and remarks as these:

"What is your name? Where do you live? Are you telling us the truth? It's a shame to have that baby out in such weather: you'll be the death of it. (To the bystanders:) I would go and see his mother and tell her about it, if I was sure he had told us the truth about where he lived. How do you expect to get back? Here, (in the rudest voice,) somebody says you have not told the truth as to where you live."

The child, whose only offence consisted in taking care of the little one in public, and answering when he was spoken to, began to shed tears at the accusations thus grossly preferred against him. The bystanders stared at both; but among them all there was not one with sufficiently clear notions of propriety and moral energy to say to this impudent questioner, "Woman! do you suppose, because you wear a handsome shawl, and that boy a patched jacket, that you have any right to speak to him at all? unless he wishes it, far less to prefer against him those rude accusations. Your vulgarity is unendurable; leave the place or alter your manner."

Many such instances have we seen of insolent rudeness or more insolent affability founded on no apparent grounds, except an apparent difference in pecuniary position, for no one can suppose in such cases the offending party has really enjoyed the benefit of refined education and society, but all present let them pass as matters of course. It was sad to see how the poor would endure—mortifying to see how the purse-proud dared offend. An excellent man who was, in his early years, a missionary to the poor, used to speak afterwards with great shame of the manner in which he had conducted himself towards them. "When I recollect," said he, "the freedom with which I entered their houses, inquired into all their affairs, commented on their conduct and disputed their statements, I wonder I was never horsewhipped, and feel that I ought to have been; it would have done me good, for I needed as severe a lesson on the universal obligations of politeness in its only genuine form of respect for man as man, and delicate sympathy with each in his peculiar position."

Charles Lamb, who was indeed worthy to be called a human being from those refined sympathies, said, "You call him a gentleman: does his washerwoman find him so?" We may say, if she did so, she found him a *man*, neither treating her with vulgar abruptness, nor giving himself airs of condescending liveliness, but treating her with that genuine respect which a feeling of equality inspires.

To doubt the veracity of another is an insult which in most *civilized* communities must in the so-called higher classes be atoned for by blood, but, in those same communities, these same men will, with the utmost lightness, doubt the truth of one who wears a ragged coat, and thus do all they can to injure and degrade him by assailing his self-respect and breaking the feeling of personal honor—a wound to which hurts a man as a wound to its bark does a tree.

Then how rudely are favors conferred, just as a bone is thrown to a dog. A gentleman indeed will not do *that* without accompanying signs of sympathy and regard. Just as this woman said, "If you have told the truth I will go and see your mother," are many acts performed on which the actors pride themselves as kind and charitable.

All men might learn from the French in these matters. That people, whatever be their faults, are really well-bred, and many acts might be quoted from their romantic annals, where gifts were given from rich to poor with a graceful courtesy, equally honorable and delightful to the giver and the receiver.

In Catholic countries there is more courtesy, for charity is there a duty, and must be done for God's sake; there is less room for a man to give himself the Pharisaical tone about it. A rich man is not so surprised to find himself in contact with a poor one; nor is the custom of kneeling on the open pavement, the silk robe close to the beggar's rags, without profit. The separation by pews, even on the day when all meet nearest, is as bad for the manners as the soul.

Blessed be he or she who has passed through this world, not only with an open purse and willingness to render the aid of mere outward benefits, but with an open eye, and open heart, ready to cheer the downcast, and enlighten the dull by words of comfort and looks of love. The wayside charities are the most valuable both as to sustaining hope and diffusing knowledge, and none can render them who has not an expansive nature, a heart alive to affection, and some true notion, however imperfectly developed, of the nature of human brotherhood.

Such an one can never sauce the given meat with taunts, freeze the bread by a cold glance of doubt, or plunge the man who asked for his hand deeper back into the mud by any kind of rudeness.

In the little instance with which we begun, no help *was* asked, unless by the sight of the timid little boy's old jacket. But the license which this seemed to the well-clothed woman to give to rudeness was so characteristic of a deep fault now existing, that a volume of comments might follow and a host of anecdotes be drawn from almost any one's experience in exposition of it. These few words, perhaps, may awaken thought in those who have drawn tears from others' eyes through an ignorance brutal, but not hopelessly so, if they are willing to rise above it.

RUSSIAN SERFS.

The serfs of Russia differ from slaves with us in the important particular that they belong to the soil, and cannot be sold except with the estate; they may change masters, but cannot be torn from their connections or their birthplace. One-sixth of the whole peasantry of Russia, amounting to six or seven millions, belong to the crown, and inhabit the imperial demesne, and pay an annual tax. In particular districts, many have been enfranchised, and become burghers and merchants; and the liberal and enlightened policy of the present Emperor is diffusing a more general system of melioration among these subjects of his vast empire. The rest of the serfs belong to the nobles, and are the absolute property, and subject to the absolute control of their masters, as much as the cattle on their estates. Some of the seigneurs possess from seventy to more than a hundred thousand; and their wealth depends upon the skill and management with which the labor of these serfs is employed. Sometimes the seigneur sends the most intelligent to Petersburg or Moscow, to learn some handicraft, and then employs them on his own estate, hires them out, or allows them to exercise their trade on their own account, on payment of an annual sum. And sometimes, too, he gives the serf a passport, under which he is protected all over Russia, settles in a city, and engages in trade and very often accumulates enough to ransom himself and his family. Indeed, there are many instances of a serf's acquiring a large property, and even rising to eminence. But he is always subject to the control of his master—and I saw at Moscow an old mongik who had acquired a very large fortune, but was still a slave. His master's price for freedom had advanced with his growing wealth, and the poor serf, unable to bring himself to part with his hard earnings, was then rolling in wealth with a collar round his neck;—struggling with the inborn spirit of freedom, and hesitating whether to die a beggar or a slave.

The Russian serf is obliged to work for his master but three days in the week; the other three he may work for himself on a portion of land assigned to him by law on his master's estate. He is never obliged to work on Sunday, and every saint's day or fete day of the church is a holyday. This might be supposed to give him an opportunity of elevating his character and condition; but wanting the spirit of a free agent, and feeling himself the absolute property of another, he labors grudgingly for his master, and for himself barely enough to supply the rudest necessaries of life, and pay his tax to the seigneur. A few rise above their condition, but millions labor like beasts of burden, content with bread to put in their mouths, and never even thinking of freedom. A Russian nobleman told me that he believed, if the serfs were all free, he could cultivate his estate to better advantage by hired labor; and I have no doubt a dozen Connecticut men would cultivate more ground than a hundred Russian serfs, allowing their usual non-working days and holydays. They have no interest in the soil, and the desolate and uncultivated wastes of Russia show the truth of the judicious reflection of Catharine II. that "agriculture can never flourish in that nation where the husbandmen possess no property." It is from this great body of peasantry that Russia recruits her immense standing army, or, in case of invasion, raises in a moment a vast body of soldiers.—*Incidents of France.*

From the London Economist.

ELECTRICITY AND AGRICULTURE.

We are not surprised at the numerous letters which we have received on this very important and interesting subject. Many of our letters notice a typical error, which we had discovered in the external dimensions of the area of one acre described in our last article. They should have been eighty by sixty and a half yards. The experiment referred to in our last paper was made by Dr. Foster, of Findrassie, near Elgin, who produced from a single acre one hundred and eight bushels of chevalier barley. In reply to several inquiries we may say that the cost of a square, fifty-five by twenty-two yards, being an area of half an acre, would be—for 6 lib of iron wire at 4d per lib (for burying) 2s; 4 lib of ditto at 3d per lib (for suspension) 1s; two poles of dry wood 1s; labor, &c. 1s; total 5s. As the area increases the cost diminishes. Convenient and desirable areas are, for two acres, 120 by 80 2-3ds yards; one acre, 80 by 60 1-2; three quarters of an acre, 82 1-2 by 44; half an acre, 73 1-3d by 33; quarter of an acre, 55 by 22; one eighth of an acre, 40 by 15 1-8th. The mode in wich the plot is laid out is as follows: With a mariner's compass and measured lengths of common string, lay out the places for the wooden pins, to which the *buried* wire is attached (by passing through a small staple). Care must be taken to lay the length of the buried wire due North and South by compass, and the breadth due East and West. *This wire must be placed from two to three inches deep* in the soil. The lines of the buried wire are then completed. The *suspended* wire must be attached and in contact with the buried wires at both of its ends. A wooden pin with a staple must therefore be driven in, and the two poles, (one fourteen and the other fifteen feet,) being placed by the compass due north and south, the wire is placed over them, and fastened to the wooden stake, but touching likewise at this point the buried wire. The suspended wire must not be drawn too tight, otherwise the wind will break it.

The above calculations will perhaps enable our readers (some of whom make the inquiry) to decide the quality or size of the wire used. Some other questions of greater minutiæ we will reply to next week, and we hope then also to be able to furnish the result of some further interesting and important experiments on this subject.

When our attention was first called to this question, we were forcibly struck with a practical difficulty, if it should be carried very generally into practice, viz: that the free electricity in the atmosphere would be insufficient to influence an extensive surface, to which this means of attracting it might be applied. But we were indebted to the suggestions of the accomplished geologist and agricultural chemist, Rev. William Thorp, of Womersley, for the easy and simple mode mentioned in our last, by which electric fluid could be generated. The principle being once known, the means of applying it are thus furnished without any limit.

From the London Punch.

VIRTUES OF BACON—LABORERS AND RECTORS.

A "Rector and Conservative" writes a letter to the *Times*—a really affecting letter—on the virtues of bacon. He rejoices over the tariff that "lard" is to be admitted free, but is "sorry to see bacon omitted." And then the Rector goes on to paint an Apician feast. "Bacon," he says, "when *they can get it*, is the staff of the laborer's dinner." Listen further:

"The frugal mother provides a large pot of potatoes, and while *she indulges herself and her younger ones only with salt*, cuts off the small rasher and toasts it over the plates of the father and elder sons, as being the breadwinners; *and this is all they want.*"

"And this is all they want!" How very easy is it for a capon-lined belly to give laws to a laborer's stomach; to interpret its huge contentment with a small rasher. The "frugal mother and her younger ones" never think of bacon at all. Oh, no! they inhale its odor with nostrils of stone—it never awakens a yearning appetite in them—certainly not! they are indulged with potatoes and salt; and, doubtless, this is "all they want."

Can we not fancy a laborer, writing of the families of the Deans and Rectors of the Church:

The frugal mother has an early dinner provided for her little ones and their governess; a plain joint, plain pudding, everything plain. At six or seven o'clock, she cuts off the fins of the turbot, she slices the fat of the haunch for the father and the elder sons. They afterwards take their port and claret, and—*this is all they want.*"

On this point, we are sure, the laborer can better answer for the rector, than the rector for the laborer.

THE COMING MAN.—Before the Fleet Prison is disposed of, we propose that it be prepared for the reception of President Tyler, that great apostle of Liberty, who is coming to England, we believe, next month. It is not likely he will bring any of his slaves with him, as the freedom of each would make the journey rather too expensive; but he can visit our principal factories, two or three of our largest workhouses, and slop-shops, just to remind him of his "home." What a treat, to be sure, a Poor-Law Union will be to the heart—the eyes, we mean—of a large slave-owner!—*Ib.*

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*
BROUGHTON MEADOWS,
Northampton, April 14, 1844.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail.

CHARLES WISE,
Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

Associated Agency.

Central Office, 20 Wall Street, (basement,) New-York.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, and water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already a rich Register of property for sale, to which we invite the attention of those who wish to purchase Real Estate of any description, or in any part of the country.

We also conduct an Agency for non-resident proprietors of Western Lands.

Agency for *procuring* and for *selling* Patents in the United States and in Europe.

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Agency for sale of the Recipe for the genuine Berlin Hams, superior to Westphalias.

Agency for procuring Loans on Bond and Mortgage.

BUFFUM & Co.
Basement Office, 20 Wall Street
November 28, 1844.—tf.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00, in advance, will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office should be directed to *J. Miller McKim*, No. 31 North Fifth st.

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